

B R I G H A M
Y O U N G
U N I V E R S I T Y

EAGLE'S EYE
1320 WSC
Provo, UT 84602

HBLL EXCHANGE SECTION
6212 HBLL

NONPROFIT ORGANIZATION
US POSTAGE PAID
BRIGHAM YOUNG UNIVERSITY



ME
Quarto
E
75
134

EAGLE'S EYE

Volume XXXIII, Number 2

Aug 2002



Preserving the
Records of Our Soul

18

The Native American
Studies Minor at BYU

34

EAGLE'S EYE

Lynette Simmons

Advisor

Gabriel González

Marissa Touchin-Roblin

Editors

Kealii Enos

Copy Editor

Jarrett Macanas

Layout and Design Specialist

Nikilani Tengan

Photographer

Ny Peang

Web Design Specialist

Alejandra Labrum

Staff Writer

Luken Grace

Staff Writer

Lata Sitake

Staff Writer

James Tschudy

Staff Writer

Multicultural Student Services

Vernon L. Heperi

Director

Jim Slaughter

Assistant Director

Ann Marie Lambert

Multicultural Counselor & SOAR Coordinator

Lucky Fonoimoana

Multicultural Counselor

Lisa Muranaka

Coordinator of Recruitment

Gwyn Nichol

Office Manager

Lupe Pi'ena

Multicultural Counselor & One Voice Coordinator

Lynette Simmons

Multicultural Counselor & Publications Coordinator

LaVay Talk

Multicultural Counselor

STUDENT LIFE

Janet S. Scharman

Student Life Vice President

Lane Fischer

Dean of Students

Vernon L. Heperi

Associate Dean of Students

Eagle's Eye (ISSN 1548-0151) is an official publication of Multicultural Student Services in cooperation with Student Life at Brigham Young University, 1320 WSC, Provo, Utah 84602. \$5.00 per copy and for advertising information to the above address or 801-422-5611.

Visit *Eagle's Eye* on the web:
www.byu.edu/multicultural/

Or contact the Office of Student Life Publications:
Publications@byu.edu

Copyright © 2004 by Brigham Young University

All rights reserved. No part of this publication may be reproduced without permission from the Office of Student Life Publications.



CONTENTS

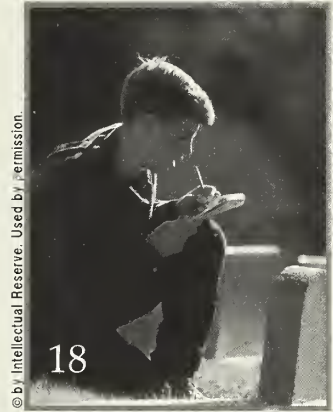
VOLUME XXXIII, NUMBER 2

Features

Preserving the Records 18 of our Soul

Keeping our Personal and Family Histories

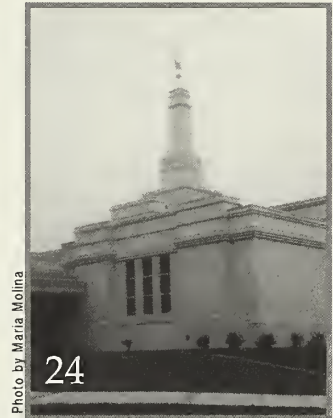
by Maria Molina



Building on Firm Foundations 24

A New Era of Temple Building

by Esther Barney



“According to the language of 28 every people”

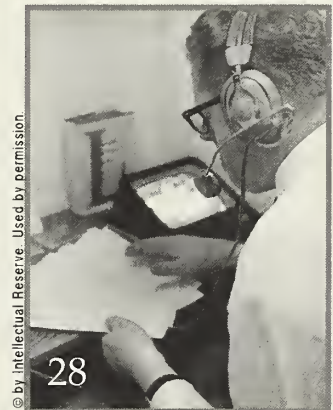
Church Translation from 1820 to 2002

by Gabriel González

Getting Better and Better! 34

The Native American Studies Minor at BYU

by Marissa Touchin-Roblin and Lata Sitake



Departments

From the Director 2 Staff 3 Events 4
Programming 10 Students 14 Alumni 16

er Photo: In addition to written histories of family members, photographs, like this generational portrait of the women in a family, provide an even deeper connection between the present and the past by putting faces to the names. *See related story on page 18.* © 1902, by H. H. Tammen. Photo courtesy of L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah, P-167 Box 18 "Ute Indians" Folder.

de Cover: Personal and family histories can help establish a connection between past, present, and future generations. *See related story on page 18.* © by Intellectual Reserve. Used by permission.

As my responsibilities in the Multicultural Student Services (MSS) office end and I transition to other responsibilities at the university, I am grateful for this last opportunity to write the *Eagle's Eye* message. In reflecting over past issues, I am struck at how the messages are still as pertinent now as they were when I originally penned them. Therefore, I would like to share with you—again—some of my thoughts and feelings about the state of the MSS office, your students, and the connection we all enjoy as part of the Brigham Young University (BYU) educational community.

I continue to be overwhelmed with the support of the BYU administration concerning the role and mission of MSS here at BYU. I am convinced that the administrators I interact with on a daily basis are concerned, interested, and anxiously engaged in providing opportunities for your students. Though opposition mounts from time to time, my administrators have been stalwart in the support needed for MSS programs.

In addition, I have enjoyed working with an excellent staff who meet the needs of your students. I understand that we are unable to “look like” or “be all things to all people,” but I am extremely comfortable about the direction chosen relative to the MSS office role at BYU. It is also important that you know the MSS staff value individual responsibility, emphasize the power of personal choice, and encourage the development of each multicultural student's leadership potential. The MSS office objectives continue to revolve primarily around the spiritual, social, and academic development of students entrusted to our care; we also provide opportunities for your students to be successful while they learn to serve others.

As a staff, we are continually impressed with the caliber of your students presently here on campus, as well as those who recently attended our SOAR program (*see related story on page 12*). We recognize their genuine desire to get involved in and become a part of the campus community. We feel it is our responsibility to develop programs and services which provide the proper support to meet students' challenges. We want to work with your students one by one to help them feel a part of the BYU family and to discover what possibilities might exist for them here.

Some have expressed concerns about the limited opportunities for admission to BYU. I would agree that this is a concern for all who want to be educated at this university. I ask for your continued patience in this area as we try to develop a system that meets the needs of a growing church population. In developing this system, we will focus on four stages and then yoke our programs to one of these stages: Stage 1—EDUCATE about the opportunities available at BYU, Stage 2—EXPOSE potential students to the BYU campus, Stage 3—ENTER or admit qualified students to an appropriate institution, and Stage 4—EXPECT graduation.

The concept of “fair” treatment for every student is something that I feel strongly about and will continue to support. However, fair treatment and equal treatment are not necessarily the same thing. If there are misunderstandings about this concept, I encourage you to come sit with me. Share your concerns with me directly and let us sit and counsel together, that through this process we may come to further understand each other and our purposes. Times have changed; changes may require some adjustment and this is sometimes difficult. However, from my perspective, opportunities still remain open for students who have adequately prepared for an experience at BYU.

Concern has also been expressed about whether or not there is room at BYU for students from different cultures with diverse ways of knowing. May I kindly suggest to you that there must always be room at BYU to gather the diverse peoples of the Americas and the world. Without such, how can we come to truly understand, love and respect, those who are different from ourselves? And without that understanding, how can we expect the purposes of this great gospel to go forward amongst the diverse people of this earth? I should clarify that the purpose of the MSS office is not to divide people because of their differences. Instead, our model of cultural support exists to educate, sensitize, develop understanding, build bridges where the past has broken them, and teach that in

light of our unique differences, we can all be united if we are willing to place others and their needs above our own.


During my meetings with your students these past years, I have noticed that the happiest and most well adjusted have been those who understand where they have come from and why they are here. The spiritual answers to these two questions are obviously most important for their overall success in life. However, I wish to momentarily focus on the “cultural” origins from which our students come. Students must understand where they have come from culturally. This is important if they are to educate others about the beauty of their different heritages. Can I ask for your assistance in teaching your students about their rich “cultural” heritage so that they can share it with others here on campus? Helping your students understand where they have come from culturally is important if they are to educate others about the beauty of their cultures. While this will help educate others, it will also assist your students in adjusting to life at BYU.

Many opportunities to educate others about our beautiful cultures occur daily. Opportunities to more correctly inform and change negative perceptions with love, with power, with purpose, with honesty, with sensitivity, and with future in mind require preparation. Let us prepare together and in so doing, make a positive contribution to the communities of which we are a part. Education is a deeply personal responsibility and as such I continue to challenge students by asking, “What are you doing socially, academically, and spiritually to prepare for an education at BYU?”

All education does not happen in the classroom. Simple gestures may be used to express very deep and meaningful thoughts. A smile, a handshake, acknowledgment by a nod of the head—all have meaning. However, this meaning is given greater importance when people know who we are and what we stand for. May we all see the small opportunities before us which call us to unselfish service. May we all have the strength to extend ourselves further in the interest of others. May we be willing to learn that differences should not deter our coming together as people of Zion.

As we interact with those around us who are different, I believe that we have a responsibility to be less judgmental and more loving. We have a responsibility when dealing with those who are different from ourselves. We must seek to understand others. This will always require more effort than just listening to those who think they know what makes us different. I wonder about my own interactions with those who look differently, think differently, and even believe differently than I do. Am I respectful? Am I concerned about others enough to take time to educate myself about who they are, where they come from, or what they believe? Am I interested enough to inconvenience myself in the education process? Is my concern about others bigger than my concern about myself? Do I see the whole picture? Can I see the efforts of others and do I support their efforts by reinforcing the principles they teach?

We must reserve a place for this understanding of cultural differences as we attempt to draw people, from diverse backgrounds, unto Christ. My greatest hope is that the leadership opportunities and support we are providing for multicultural students at BYU is assisting in the development of just, virtuous, honest, and educated members of the community. I hope that our efforts with students help them understand both gospel and academic principles. At a time when many popular philosophies of men appear to challenge the knowledge and wisdom of our God, the Multicultural Student Services' role at the university will not deviate from placing the Savior first as the best example of service, leadership, and sacrifice. While criticisms will continue about the teaching of morals, values, and gospel principles in an academic setting, you can expect an increase in the teaching of these ideas through the MSS office. Our goal is learned students who understand that God is the priority.


Vernon L. Heperi

EAGLE'S EYE STAFF

Just as the seasons change, so does our *Eagle's Eye* staff. This summer we said goodbye to Isaura Arredondo who recently graduated, María Molina who is preparing to serve a mission for the Church, and Esther Barney and Thomas Vidal who are focusing solely on their schooling. We welcomed aboard returning and new staff members Kealii Enos, Gabriel González, Jarrett Macanas, Lata Sitake, and James Tschudy.

Gabriel González is from Uruguay and currently resides in Utah. He served a mission in Dallas, Texas for the Church. He graduated from BYU with a degree in Spanish translation. Right now, he's on his way to being rich and famous.

James Tschudy is from a large military family. He served in the Canada Vancouver Mission for the Church. He is a junior majoring in human biology and minoring in marriage, family, and human development. He plans to attend medical school following his graduation in 2004.

The third of six children, Luken Grace is currently a senior at BYU with aspirations of becoming a high school teacher. Although he has led a rather nomadic existence, he claims Arizona as his home—and while he still refers to his mission in Venezuela as his greatest accomplishment, many will attest to his achievements as a latin dancer.

Nikilani Kathleen Tengan was born in Fullerton, California. She is the older of two children. Currently, her family lives in Bountiful, Utah. She is majoring in communication studies and will graduate from BYU in 2004. Niki loves photography and hopes one day to have her own photography studio in her house so she can work at home.

Kealii Enos was born in Ogden, Utah, but spent most of his life in Mesa, Arizona. He served in the Idaho Boise Mission for the Church. He and his wife, Nicki, have a two-year old daughter, Lanimalie, and are expecting a son in August. Kealii is currently in law school and plans on a career in patent law.

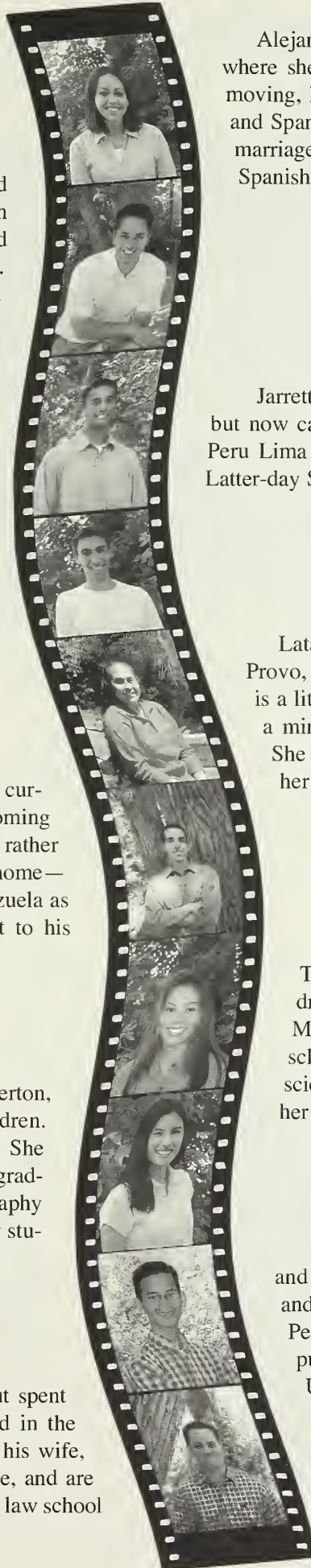
Alejandra Labrum was born in Lagunillas, Venezuela where she spent her childhood years. She is accustomed to moving, having lived in Las Vegas, Nevada; Salt Lake City and Spanish Fork, Utah. She is currently in Provo, studying marriage, family, and human development and minoring in Spanish at BYU. She hopes to graduate in August 2003.

Jarrett Pukuniah Macanas is from San Diego, California but now calls Pleasant Grove, Utah home. He served in the Peru Lima South Mission for The Church of Jesus Christ of Latter-day Saints. He is a junior majoring in sociology.

Lata Sitake, the oldest of five children, was born in Provo, Utah and grew up in Salt Lake City. Right now, she is a little torn about between majors—math teaching with a minor in coaching and youth recreation management. She loves to work with youth and would love to spend her life helping them.

Born in Farmington, New Mexico, Marissa Touchin-Roblin knows her potential of achieving any dream. With a bachelor's degree in microbiology, Marissa's future plans include attending graduate school at the University of New Mexico in biomedical science. As for now, with a new baby boy—Blayde—her immediate goal is to be a good mother and wife.

Ny Peang was born in Battambang, Cambodia. He and his family immigrated to Thailand, the Philippines, and finally Long Beach, California. He served in the Pennsylvania Philadelphia Mission and is now a computer science major as well as a member of the BYU US Air Force ROTC. Ny is married to Angela, and they have a five-month old daughter named Cynthea.



UPS Donation:

Building Communities One Student at a Time

by Esther Barney and
Nikilani Tengan

Evern Cooper, Executive Director and Vice President of the United Parcel Services (UPS) Foundation, explained, "Each day, the UPS Foundation brings support to the doorsteps of agencies and organizations that touch people's lives. We strive to provide impact through philanthropic leadership that brings lasting value to the communities where we live and work."¹ The UPS Foundation is dedicated to service—giving time, effort, and means for people all across the nation to find success in various aspects of their lives. Whether in South America, Taiwan, or Brigham Young University (BYU), UPS is building communities one person at a time.

Founded in 1951, the UPS Foundation aims to strengthen and build communities by supporting local organizations devoted to helping communities succeed. In the United States alone, the UPS Foundation supports organizations dedicated to various services ranging from disaster relief to literacy projects. Not only do they provide assistance in the United States, they support service-oriented organizations all across the globe. In fulfilling their mission statement, the foundation "acts as a catalyst that promotes volunteer

opportunities and provides support for education and urgent human needs through focused, funded initiatives."²

In support of education, the UPS Foundation offers financial aid to American Indian BYU students. Since 1974, the UPS Foundation has made an annual donation to BYU's American Indian Heritage Fund to facilitate scholarship opportunities for students, and has donated up to \$900,000. Twenty-one students were awarded the UPS scholarship for Fall 2002. The donation allows students to continue their college education, an opportunity they might not have otherwise. AriAnn Fry, a junior from Fairview, Utah, majoring in marriage, family, and human development, said without her scholarship she would be working at home instead of going to school.

Many American Indian students feel that without the donations by the UPS Foundation to BYU's American Indian Heritage Fund, they would not have the opportunity to attend college. When asked what the UPS scholarship has done for her, Meredith Lam, a senior from Prescott, Arizona, majoring in English, simply replied, "Everything! It has supported me in marriage. It has oriented my education. It has helped me achieve my goals." Kody Smith, a senior from San Diego, California, majoring in Spanish, said he is grateful for the UPS scholarship because he can enjoy BYU's



Steve Goodrich from the UPS Foundation presents the donation check for the American Indian Heritage Fund to BYU President Merrill J. Bateman. American Indian Students who are current recipients of the Foundation's support were in attendance to express their appreciation.

environment which implements and upholds Church standards. The UPS Foundation is very supportive of BYU and its programs, and continues to have a long-standing relationship with the university and students who are provided financial assistance from the UPS fund.

Fred Fernandez, UPS Director of Community Relations, commented, "No business or group operates in a vacuum. Everyday we affect people's lives and they affect our corporate life. The health of a business depends upon the health of a community."³ Through their generosity and dedication, UPS is not only building healthy communities, but communities that value education and service. Each time they offer assistance to BYU and other organizations, "UPS is helping to lay a firm foundation to improve communities around the world"⁴ one student at a time.

NOTES

1. UPS Homepage, (<http://www.community.ups.com/>).
2. *Ibid.*
3. *Ibid.*
4. *Ibid.*



The students offer a thank-you gift made by one of the alumni, a Native American Indian flute, to the UPS Foundation.

Utah Quilts:

Threads of Tradition and Innovation

by Alejandra Labrum

Brigham Young University's (BYU) Museum of Art proudly presents *Utah Quilts: Threads of Tradition and Innovation*, an exhibit which features 50 Utah quilts from the 1970s, 1980s, and 1990s. The exhibit focuses on how national movements, such as the Bicentennial Celebration and the Feminist Movement which gained significant momentum during the 1970s, have played a large role in the local quilting revival.

In the 18th and early 19th centuries, quilting was prevalent among women all over the world. It was a way for them to express themselves by stitching together their history in a quilt. However, during the 1930s and 1940s, quilting lost its popularity due to women's taste for modern objects and boredom caused by the proliferation of quilting kits earlier in the century. Fortunately, during the Quilt Revival in the 1970s, an intense interest in quilts reignited.¹

Various events heralded the beginning of the Quilt Revival as a national movement. One of the events was the Bicentennial Celebration of American Independence in 1976, which encouraged appreciation for traditional arts including quilt making. Another was the Feminist Movement in the 1970s, which championed the legitimacy of quilts as an art form, claiming they had been unjustly dismissed in the past as "women's work."² These events which led to the Quilt Revival, resulted in a new

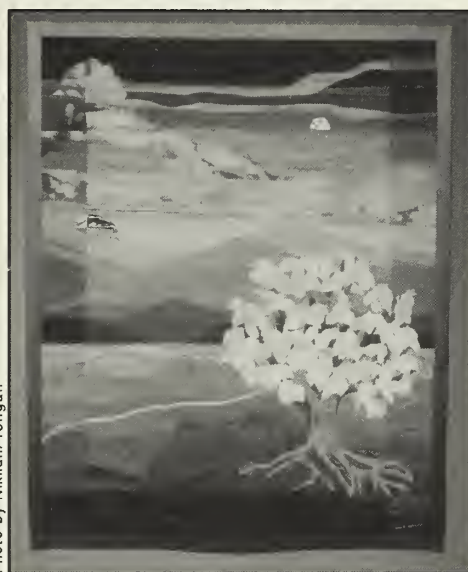


Photo by Nikilani Tengan

"Tree of Life," created by Carol Johnson, illustrates Lehi's vision found in *The Book of Mormon: Another Testament of Jesus Christ*, and will by later displayed in a temple of The Church of Jesus Christ of Latter-day Saints.

appreciation for quilts as a medium of artistic expression.

Several people and events promoted the Quilt Revival in Utah during the 20th century. In the early 1970s, Sandi Fox, a quilt scholar, began teaching an extension course of quilting to students at the University of Utah. Instead of using synthetic materials and timesaving gadgets, Fox urged students to revive the 19th century quilting techniques and fabrics. Her influence enhanced the quality of local quilt making in Utah. In 1977, Jean Christensen established the Utah Quilt Guild (which today is the largest quilting organization in Utah consisting of 51 chapters throughout Utah and Southern Idaho).³

Besides the bright colors and intricate details, there is more meaning woven into quilts. Quilts are a window into a woman's life

left: This quilt, created by Julia Smoot in 2002 is entitled "Four Baskets." It is made by using many different material patterns to create a bright and fascinating quilt.

right: The Utah Quilts exhibit displays a wide variety of quilts from the early 1900s to the present day. The quilt on the far left, "Log Cabin Straight Furrows Selling," was created in 1912, and the others seen are from the 1980s.

reflecting the artist's personality and passions. Quilts also illustrate important stories, religious, or historical events the quilter experienced. In the museum's exhibit, Marva Dalebout's piece called *The Quilt Festival*, retells what she saw at a quilt guild conference. She said, "Almost any situation in life can be made into a quilt if you have a desire."

The exhibit features a wide variety of quilt styles from early time periods in the 1900s to the present. Different time periods can be distinguished by carefully studying the various fabrics and designs incorporated in each quilt. Early quilts reflect classic design, such as pinwheels and log cabins. Others display new and modern design, such as abstract curves and bright colors. The gradual changes in technique and design over time is a hallmark of the Quilt Revival.

This remarkable exhibit, which features a wide variety of quilt styles, exemplifies ways in which the traditional and contemporary artist approaches quilting as a work of art. The exhibition, *Utah Quilts: Threads of Tradition and Innovation*, opened April 11, 2002, and will be on display until October 12, 2002. For further information about the exhibit please call the Museum of Art at (801) 422-8286.

NOTES

1. Utah Quilts: Threads of Tradition and Innovation, (<http://www.byu.edu/moa/Quilts/main.html>)
2. *Utah Quilts: Threads of Tradition and Innovation*. College of Fine Arts and Communications, Brigham Young University Museum of Art. April-October 2002.
3. *Ibid*.



Photo by Nikilani Tengan



Photo by Nikilani Tengan

Custom Made:

Artifacts as Cultural Expression

by Marissa Touchin-Roblin

What makes one culture distinct from another? What similarities do all cultures share? Visitors who attended an annual block party, hosted by Brigham Young University's (BYU) Museum of Peoples and Cultures, were able to answer these questions as they toured the new exhibit, *Custom Made: Artifacts as Cultural Expression*. On May 10, 2002, the Museum celebrated the opening of the exhibit by hosting various activities, such as interactive pottery making, basket making, performances of traditional dances, and free guided tours. The new exhibit allows visitors to explore new insights on five cultural regions: Central America, Andean region of Central and South America, Pacific Isles of Polynesia, Great Basin, and American Southwest.

The finest artifacts from these areas were picked from the museum's archive by two students from BYU. Paul Stavast, from Orem, Utah, majoring in

anthropology, and Audrey Maldonado, from Springfield Center, New York, majoring in European studies were the main curators for the exhibit. Maldonado said, "You can't imagine how much work goes on behind the scene . . . we spend countless hours getting everything ready for the exhibit." Through a series of three anthropology classes offered during fall, winter, and spring, students such as Stavast and Maldonado are able to gain hands-on experience by creating new exhibits for the museum each year.

Because each culture represented in the exhibit is enriched with many traditions, it was difficult for Stavast and Maldonado to display each of the five cultures in a single display. Various aspects of each culture could have been identified, but they decided to focus on aspects that were similar, yet different. The exhibit leads visitors through the cultures exploring similarities in customs, religions, social groups, gender roles, and artifacts. Visitors also explore how differences in cultures are affected by climate, environment, resources, and oral history.

Visitors learn about ancient Mesoamerican cultures which once flourished in Central America by viewing artifacts such as old pottery bowls made from clay. By bringing to life Guatemala's rich culture through artifacts, visitors learn how archeologists unlocked secrets of Mesoamerican cultures.

Moving from the Guatemalan to the Andean culture, visitors observe pictures of abandoned cities which once flourished on the Andes Mountain's rough terrain. Artifacts bring forgotten cultures alive as visitors understand the importance and significant variances among objects such as ancient Peruvian textiles.

Although the sea provided a barrier between the Polynesians and the outside world, visitors are able to get a glimpse of their life before the Europeans arrived. Visitors learn about many ancient techniques that are still practiced today, such as the art of textile making in the Tongan culture.

From the tropical islands of the Pacific Ocean to the desert lands of the Great Basin, visitors are also able to explore life before white settlers came among the Native Indians. Visitors examine Fremont and Ute artifacts, such as baskets made from plants and a beautiful beaded dress made from deer hide.

The American Southwest is the final destination visitors explore as they discover how customs in various tribes regulate and control people's behavior. Because the Southwest is the most studied cultural area in the New World, visitors learn in-depth information about oral traditions, religious beliefs, and ceremonies passed to each generation.

The exhibit reveals common patterns of life styles, traditions, and customs in each culture for visitors to explore. Unique similarities and differences in each culture are unveiled by the exhibit as each person finds solutions to questions archeologists have strived to answer.

Observe ancient and modern artifacts, such as the vibrant colors of ancient Peruvian textiles and contemporary Navajo rugs from the Southwest, at the museum. Experience and witness ancient, as well as modern, cultures of the Americas and the Pacific Islands come to life at the museum. The exhibit will be on display until May 2003. For more information call BYU's Museum of Peoples and Cultures at (801) 422-0020.



Photo by Nikilani Tengan

above: The Great Basin Indian culture has been around since the Archaic period, and continues to thrive in their original areas. A cradle made from hide is adorned with trade beads dating in the early 1900s.

right: Carved wood statues found in the Polynesian culture are used to ward off evil spirits. The aggressive facial expressions contain apotropaic powers of the supernatural.

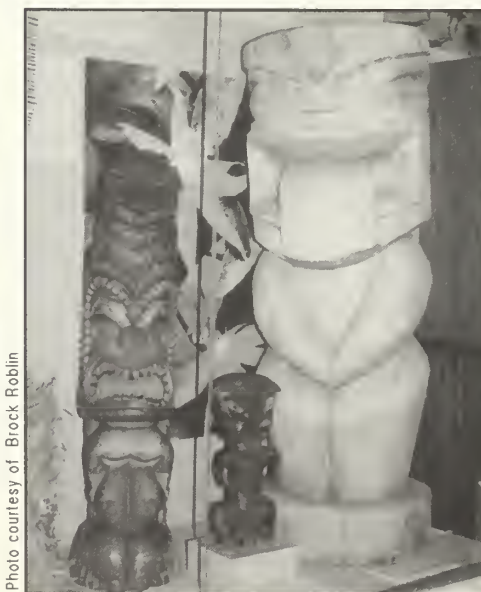


Photo courtesy of Brock Roblin

An American Wonderland:

Yellowstone Exhibit at the Harold B. Lee Library

by James Tschudy

A six-foot tall grizzly bear poised on his feet and a dignified deer greet visitors to the L. Tom Perry Special Collections exhibit in the Harold B. Lee Library. Composed mostly of items collected and donated by A. Dean and Jean Larsen, the exhibit entitled *Yellowstone: An American Wonderland* is a collection of historical maps, books, and memorabilia that highlight Yellowstone's amazing diversity and unique history. *Wonder*, *wonderland*, and *enchanted* are words that have been associated with the park's name and description ever since its establishment.

Plans to designate the land for protection became popular during the 19th century's Romantic movement. This movement in art and society emphasized the inspiring genius of nature. The powerful photographs of William Henry Jackson and watercolor paintings of Thomas Moran gave life and reality to the unbelievable tales of Yellowstone's beauties and geological wonders. Both men accompanied the 1871 government expedition to Yellowstone led by Dr. Ferdinand V. Hayden. Hayden later made a lengthy and persuasive report to Congress prompting the introduction of legislation to preserve the natural wonders captured in Jackson and Moran's artwork. President Ulysses S. Grant signed the congressional act into law March 1, 1872.¹

Yellowstone, located primarily in northwestern Wyoming, was the first nationally-protected park in the United States and the world. Historical maps detailing the park's location are among the items displayed in this unique

exhibit. A prized map created by early wilderness explorer Warren Angus Ferris in 1836 based on information he gathered from fur trappers and personal exploration is also on display.

Yellowstone's diverse natural wildlife is represented by the numerous taxidermy displayed in the exhibit. Besides the sentinel bear and deer, a playful bear cub and a high-perched hawk both guard and enliven the glass cases and their contents. Borrowed from the Monte L. Bean Life Science Museum, these and other wildlife found among exhibit pieces are typical of the park's true inhabitants. Native populations of bald eagles, grizzly bears, and lynxes populate the national park's landscape. Endangered gray wolves and whooping cranes also live in the park. In fact, its boundaries house one of the greatest assortments of mammals and native life on earth.

"The wildlife is certainly a part of everyone's experience [at Yellowstone]," asserts Larry W. Draper, one of the exhibit's curators. Speaking about the value of the Larsen's donation he adds, "The [Dean and Jean Larsen Yellowstone] collection fits in well with the Library's collection of Western American expansion." The wildlife in Yellowstone is as awe-inspiring as the terrain it roams.

The spectacular natural landscapes and geological phenomena have always thrilled visitors. The famous hot water geysers (including Old Faithful), waterfalls, and terraced pools attract thousands of tourists each year.

With some of the most untouched and varied terrain in the United States, Yellowstone has inspired photographers for decades. Many of the scenic vistas and landscapes are captured in the photographs, postcards, and drawings now displayed as part of the exhibit in the Special Collections O. C. Tanner Exhibit Room.

The adjectives unique and wonderful describe Yellowstone National Park as well as the conception of this exhibit. Larsen was hired as part of BYU's library



above: This photograph of Yellowstone's lower falls graces the banners and posters advertising the new exhibit.

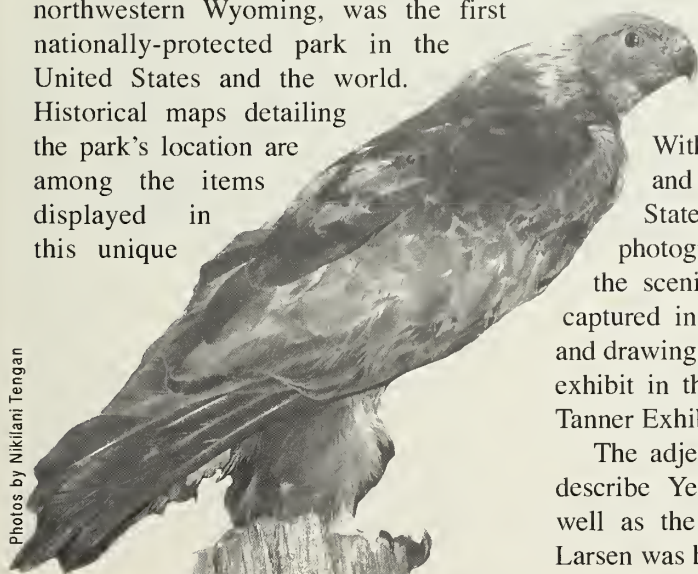
bottom left: Typical of Yellowstone's wildlife, this stuffed hawk adorns one of the exhibit's artifacts case.

faculty in 1956, and later served as the Director of Collection Development for 33 years. Under his stewardship the library's total holdings grew from about 300,000 volumes to over 3,000,000. Unfortunately, Larsen was finally overcome by cancer and passed away just two weeks previous to the exhibit's opening.

"The exhibit stands as a kind of monument to Dean's life," explains the exhibit's other curator Russell Taylor. The Larsen's wonderland gift will be on display through December 15, 2002 on the first floor of the Harold B. Lee Library. For more information call (801) 422-3514

NOTES

1. Forty-Second Congress, Session II Ch. 21-24. 1872. March 1, 1872. CHAP. XXIV.



The Last Frontier:

Living Legends' Alaska Tour

by Luken Grace

Near the western coast of Alaska lies the remote community of Bethel. Two-thirds of the town's 5,500 people are of Yup'ik Eskimo descent, whose language and culture have dominated the area since the community was first established. There are no roads in or out of Bethel, therefore travel to and from the community is usually done by air. Few outsiders have ever visited the town, so exposure to other cultures has been very limited. Imagine, then, the impact Brigham Young

group, has ever traveled to Alaska and marks the farthest north the group has ever been. Alaska, nicknamed "The Last Frontier," appeared to be exactly that for this wonderful group of students.

sea lions resting themselves on the rocky shore. The group was also able to visit a zoo, Denali National Park, the famous Alaskan Pipeline, and even the world's smallest Latter-day Saint Temple in Anchorage. One of the group's favorite activities, however, was a cultural exchange they had in Anchorage with the Athabascan and Yu'pik Natives. After Living Legends performed and shared their cultures, the Natives performed and

top: Pomai Keawe helps a child play the ukulele in Delta Junction, Alaska. This was the first time for many of these children to experience the cultures represented by Living Legends.

middle right: Benjamin Krzeminski joins in on reading time at an elementary school in Fairbanks, Alaska. Part of Living Legends' message is the importance of education.

middle left: Living Legends poses for a group photo next to the temple in Anchorage, Alaska. The Anchorage Temple is the smallest temple owned by The Church of Jesus Christ of Latter-day Saints.

bottom right: Members of Living Legends disembark from the C-130 plane that brought them to Bethel, Alaska, courtesy of the National Guard. There are no roads in or out of Bethel, so the only way to visit the town is to travel by air.

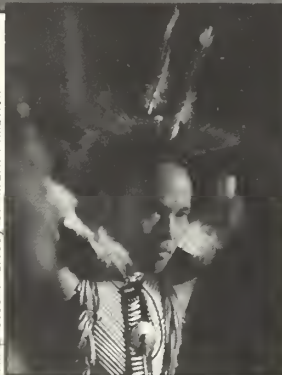
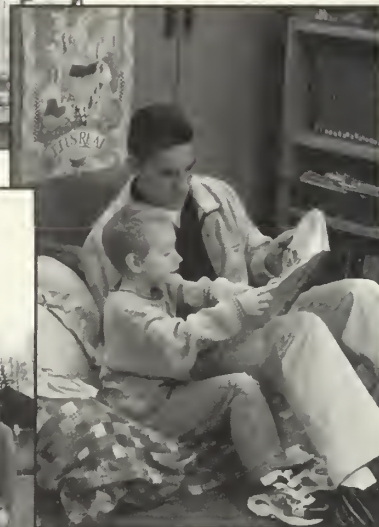
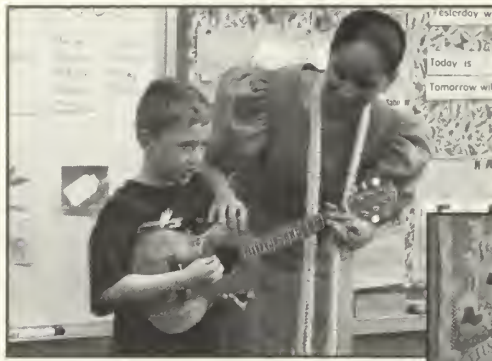
bottom left: Gavon Wong mimics the flight of the eagle in a traditional Native American Eagle dance.

University's (BYU) premier cultural performance group, Living Legends, had on the community as they brought to Bethel—and the rest of Alaska—the Polynesian, Latin, and Native American cultures.

Although the group has performed throughout the United States and in 45 foreign countries, this is the first time Living Legends, or any other BYU performance

Although the tour began in Anchorage, the group traveled as far north as Fairbanks and as far west as Bethel, with a number of stops in between. While touring, the group had the opportunity to do some site seeing. They began with a whale-watching cruise where they spotted several killer whales as well as quite a few

taught the group some of the dances from their own cultures. "That was probably my favorite activity of the trip," said Erin Goedel, a Native American senior from Rancho Cucamonga, California, who dances with Living Legends. "I liked their dances even more than some of the dances we do."



All photos courtesy of Mark Philbrick

For Taber Rigg, a senior majoring in Latin American studies, the opportunity to travel to Alaska was particularly exciting. Rigg, who grew up in Anchorage, knew first hand the situation of many people in Alaska and therefore understood the impact a group like Living Legends could have. "Many of the Alaskan Natives here have never traveled much and have few role models. So to see Native Americans from other tribes coming from a university and performing together . . . has a tremendous influence."

At the end of every show, Living Legends sings the song "Go My Son," which stresses the importance of education. During their tour, the group was fortunate enough to perform at several school assemblies, which gave further emphasis to their message of higher education. After school performances, the dancers were also given the opportunity to visit individual classes and talk with the students. The performers realized that wherever they went they were seen as role models and

hoped their example would help inspire youth to obtain an education, reach for greater heights, and take pride in their culture.

Perhaps the most memorable place Living Legends visited was at the very end of their trip—the remote town of Bethel. Before traveling to the community, the group was briefed by the National Guard who were working with the youth in the town. They were told that alcoholism, teen pregnancy, and the high school's high

drop-out rate were only some of the problems facing Bethel. As such they were told to keep their message to the youth brief and simple: don't do drugs and stay in school. If they focused on these two points, they were told, then the student's futures would be that much brighter.

Because there are no roads in or out of Bethel, the group and all their equipment

become the highest in the nation. After their performance, Janielle Christiansen, artistic director of Living Legends, shared with the group something told to her by the head of the National Guard in the area, "Because of your show here today, at least one person will not commit suicide."

Bethel was the final performance for Living Legends' tour to "The Last Frontier." After leaving Alaska and returning to Utah, the group had a greater understanding of their program's importance and the



top left: Taber Rigg and Vanessa Arviso represent Living Legends as they honor the Yu'pik people in Bethel, Alaska, by presenting the town's oldest living member with a gift.

top right: Dressed in a chilkat blanket from the Tlinget tribe of the Alaska Southeast, Legran Akana introduces Living Legends to the crowd at the beginning of their performance in Fairbanks, Alaska.



middle: A Native Alaskan girl enjoys a performance by Living Legends in Fairbanks, Alaska. Living Legends performed many of their dances at local schools.



bottom left: Leiana Fonoimoana helps a child with her school work at an elementary school in Fairbanks, Alaska. Members of Living Legends hope that their time in Alaska will help inspire multicultural youth to reach for greater heights.



bottom right: Michelle Wilson talks with a family after a show in Bethel, Alaska. One of the goals of Living Legends is to inspire youth to reach for their potential.

were flown in on military C-130s, courtesy of the National Guard. Before their arrival, the group was unaware how much of an influence their show could have. They thought their mission was to encourage higher education while representing The Church of Jesus Christ of Latter-day Saints, BYU, and their cultures. However, as they arrived in Bethel they were told that in such a small, isolated town people often feel trapped and without hope. As such, the suicide rate in Bethel has

impact their performances can have in the lives of others. By providing multicultural students around the world with role models, the group helps to instill pride and self worth into the hearts of all those they visit. They help inspire youth to reach for a higher education and hope for a brighter future. They give people courage to accomplish whatever they set out to achieve. They are, in short, living legends.

New Employee Spotlight

Lucky



Fonoimoana



Photo by Nikiani Tengan

by Jarrett Macanas

What is it that makes this man so lucky? Lucky Fonoimoana's good fortune started at his birth in a quaint castle in Laie, Hawaii. Being raised in this small town has taught Fonoimoana to respect and cherish his Samoan and Hawaiian culture. Not only has he learned respect for his cultures but has developed his leadership and service skills. The Multicultural Student Services (MSS) gladly welcomes Fonoimoana as its newest staff member.

After receiving his degree in business management from Brigham Young University (BYU)-Hawaii, Fonoimoana was nominated to a civic position working for the city council of Laie. A few years later, he was appointed as Chairman of the Board of Hawaiian Reserves. His responsibilities called for many hours of community service, and directing projects to improve public transportation and living conditions. Working with Hawaiian Reserves afforded Fonoimoana the opportunity to give back to the community through service.

Fonoimoana has been closely associated with BYU's programs since 1986, when he worked as Assistant Director of

Financial Aid at BYU-Hawaii. Three years later, he was asked to work as Special Assistant to the President of BYU-Hawaii. After working for BYU's (Provo) Honor Code Office for the past two years, Fonoimoana recently transferred to MSS where he works as an academic advisor helping undergraduate students with career development. Fonoimoana's co-workers have known him to be very dedicated and hardworking; he brings many skills which will be of great assistance and support to MSS.

Making a difference in a person's life and working with students is enjoyable and rewarding for Fonoimoana. He loves helping students with whatever problems or concerns they may have. "I don't see those who come into my office as students . . . more like peers because I care for them as if they were my close friends," said Fonoimoana. He finds his career fulfilling when he helps students realize their own strengths, encourages them to develop their strengths, and motivates them to go forward in life to become leaders.

This has always been a personal goal for Fonoimoana, and remains to be his

main goal while working in the MSS office. He plans to succeed as a counselor by teaching correct principles, living the gospel, building character and most importantly serving others. "Everyone has the potential to become something great, but a great person is only as great as he can serve," said Fonoimoana. He follows this in his daily life as he remembers the Savior's perfect example.

Because Fonoimoana is a man of strong values and high standards, he continues to incorporate these attributes into his life and family as well. Fonoimoana and his wife, Janet, have five children—David, Tina, Melia, Mika, and Kenny. Since family comes first for Fonoimoana, his strength and passion in life is his wife and children. When he is not playing sports or playing with the kids, Fonoimoana is happy making repairs around the house and yard.

The MSS office is lucky to have Fonoimoana on staff. His spirit adds warmth to the MSS office. Go Lucky!

Xpeditions:

Promoting Education Among Multicultural Youth

by Nikilani Tengan

This spring marked the beginning of the new Xpeditions program, organized by Multicultural Student Services (MSS). The program, which made its debut on May 18, 2002, aims at showing eighth graders of multicultural heritage in the community the importance of education and of early college preparation. The main topics in the Xpeditions program are work ethics, academics, and leadership skills, which were presented to the participants during a day of learning experiences and activities. MSS Assistant Director, Jim Slaughter, and several Brigham Young University (BYU) students put in much time and effort to organize the speakers and team-building activities that would achieve the program's goals and topics for the participants.

Xpeditions is a precursor to SOAR (see related story on page 12) and is designed specifically for eighth graders. While SOAR is geared toward students graduating from high school and going into college, Xpeditions gives beginning high school students time in high school to prepare for college and work to achieve their educational goals. Xpeditions encourages students and their parents to take advantage of services like counselors and study programs to help students succeed in high school.

During the day, Xpeditions participants were split into small groups to get involved in different learning activities. By making banana splits and using chemical formulas, students explored the different areas of science. One of the more popular scientific learning activities students enjoyed was building bottle rockets and launching them using air pressure and water.

Speakers were invited to address the students about achieving success through education. The day began with workshops and speakers talking about the importance of doing well in high school. After lunch, three BYU football players also spoke to participants about the significance of education in their own lives.

Participants' parents were invited to the day's last activity, a dinner provided by MSS. After dinner, the student group *One Voice* sang, giving participants an opportunity to see one of the many multicultural groups sponsored by MSS.



X-peditions participants strap up to enjoy a challenging rock climb on Deseret Towers field.



top: Students line up outside the Harmon Building to launch their man-made bottle rockets.

right: Students participate in one of the team-building games designed to teach the importance of working together.



Vernon Heperi, Director of Multicultural Student Services, spoke to the students and parents about the importance of education, hard work, and determination.

The beginning Xpeditions program was successful in upholding its mission statement: "We value all cultures in our community and the opportunity to share our knowledge and skills with others. We value the potential of young students today." Throughout coming years, the Xpeditions program will continue to instill an understanding of the importance of education and teach young students the positive value of working and furthering their education.

xpeditions
BYU MULTICULTURAL STUDENT SERVICES

A Pathway

by James Tschudy and Lata Sitake

"I was one of the early arrivals, and at first I was a little scared. Then I met one of our counselors, who took me on a little tour and made me crispy pizza, and then I felt right at home. It was like this is where I want to be," expressed Nohealani Kahalewai a high school student from Kaunakahi, Hawaii who attended this year's Summer Of Academic Refinement (SOAR) program, sponsored by Brigham Young University's (BYU) Multicultural Student Services. Many of this year's counselors could identify with her feelings.

When Katie Pauole first arrived at SOAR during the summer of 1998 she felt a little apprehensive and awkward too. "I didn't know what was going on . . . I was the first one there and I felt so out of place," she said. Before long, however, Katie met her counselor and some of the next students to arrive and her fears abated. One of the first students she met was Elizabeth Velez. That week the two of them were assigned to the same group and created many memories. Now four years later, the two of them have approached SOAR from a different angle.

Katie and Elizabeth were only two of six SOAR counselors who had previously attended SOAR as high school students. Scott Sanders, Rachel Wilkerson, Lori Lopez, and Lata Sitake were also once impressionable youth attending SOAR. When asked if her experiences with SOAR led her to apply as a counselor this year Elizabeth replied, "Absolutely!"

The SOAR program serves to prepare multicultural high school students to attend college and also introduces them to the unique environment and aims of a BYU education. Having experienced the program themselves, these SOAR counselors can understand the initial awkwardness, great camaraderie, and spiritual sense students feel during a week of SOAR.

"The nightly devotionals were actually my favorite part of SOAR," said Scott, now a junior at BYU majoring in psychology. During the intense week of ACT training, the students also were given nightly devotionals in hopes of rejuvenating their weary minds and strengthening their spirits.

"My testimony has been strengthened thanks to the devotionals and the atmosphere of the program," explains Elizabeth Bevington, one of this year's participants from Valley Stream, New York. Another spiritual experience is the weekly trip to Temple Square in Salt Lake, which includes site seeing and also a viewing of the church produced film *Testaments of One Fold and One Shepherd*. Since the students hail from all across the country, visiting Temple Square, touring the Conference Center, or viewing the

top to bottom: Nightly devotionals, a KBYU newsroom tour allowing participants to explore the field of communications, practice tests in preparation for the ACT exam later that week, and a chemistry demonstration by a chemistry professor contribute to the SOAR experience.

SOAR²⁰⁰²

of Service

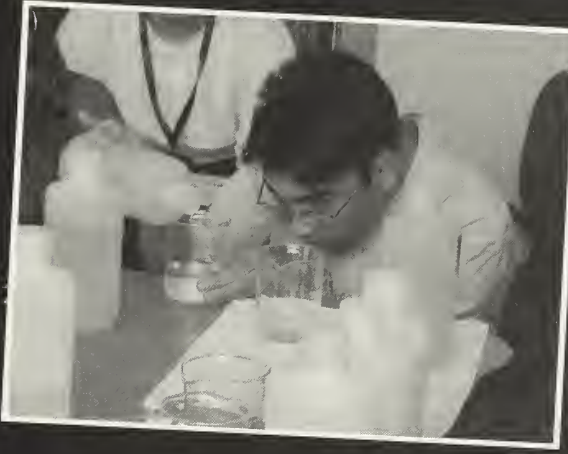
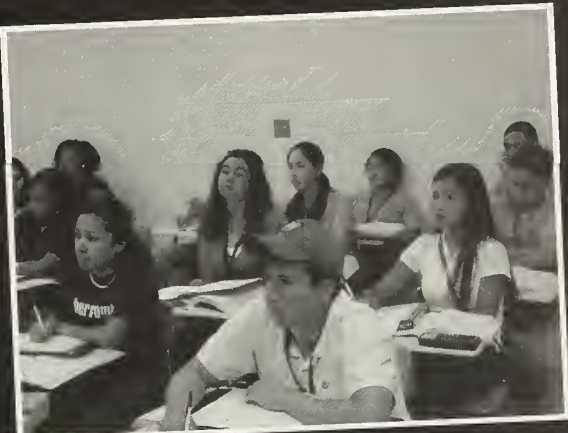
Testaments film are often unique and singular experiences for them. "I especially loved going to Temple Square and seeing *Testaments*. I loved it!" exclaimed Kimri Clah, from Shiprock, New Mexico.

In addition to the spiritual highlights, a week at SOAR provides students with a significant dose of intellectual learning. Students benefit from an extensive number of activities designed to help them academically. Each day they receive an ACT review class covering one of the four portions of the ACT exam.

"The review classes were a big help as [were] the teachers and the counselors," said Kimri. Students also benefit from daily workshops that cover topics from how to finance a college education to test-taking skills. Representatives from each of BYU's colleges are present one day to answer questions and give advice about majors and programs offered within their respective college and its departments. Tours through varying laboratories make students aware of the many facilities available to develop specific hands-on skills. Interspersed between these academic experiences were fun and challenging activities meant to strengthen the students in other ways.

Character-building activities are always part of the SOAR experience. Hiking the 'Y' was a mildly difficult hike up the mountainside that included a devotional at the top. "I enjoyed the hike because it gave me the chance to interact with the students and see them encourage each other," explained Lori, a senior majoring in social work. This experience holds great symbolism that teaches the students to not give up. The ropes course is an activity designed to help students break free from their comfort zones by participating in activities that require teamwork and unity. The cultural night allowed students to share items, stories, or songs that described their cultural background. In addition to the cultural night, the students had the opportunity to share or perform their talents at the end of the week during a talent show. These activities challenged and encouraged students to develop themselves that they might be able to share and build others.

"I hope [the students] learned from our example and the effort we put into the program. I hope that they'll want to come back and be SOAR counselors someday!" shared Rachel. For Rachel, Lata, Lori, Scott, Katie, and Elizabeth, SOAR has been an expression of their desires to serve others. These counselors have made the transition from receiving to giving and hope that each SOAR participant will make the same transformation.



top to bottom: Intermingled with the student's routine of ACT review classes, a trip to Salt Lake City and hike to the "Y" proved to be character-building experiences as valuable as James Badal's hands-on learning in a chemistry lab.

SOAR²⁰⁰²

An Empowered Woman: Kalli Kamauoha

by Alejandra Labrum



At the young age of 13, Kalli Kamauoha's life changed dramatically when her father encouraged her to compete in a pageant. Since then, Kamauoha has won several titles including Miss Hawaii National Teenager, America's Favorite Teenager, and recently Miss Diamond Head. Her experiences in pageant competitions have inspired her to excel in her education, seek opportunities to share the gospel, and become active in her community.

Kamauoha is of Caucasian, Hawaiian, and Chinese descent and was born in Provo, Utah. Shortly after her birth, her family moved to Laie, Hawaii, where she grew up with her six sisters. Not only did her immediate family have a big influence on her growing up, but also her extended family as well. As a young child, she continually heard about the exciting experiences her family had while attending Brigham Young University (BYU). Her grandfather, one of the first Hawaiians to attend BYU, was a member of the Polynesian Club and performed Hawaiian dances around the area. Kamauoha wanted those same experiences when she got older.

Although scholarships from pageant competitions could pay for her education, Kamauoha knew in order to be admitted to BYU, education, grades, and scholastic accomplishments would have to be her top priority. After graduating as valedictorian of Kahuku High School, Kamauoha was accepted to BYU where she is currently majoring in international studies. At BYU, she became involved with several programs. In one program, she participated as

a dance coordinator of *One Voice* (an organization that promotes education, and the values of the gospel through music and dance). Kamauoha also became involved with the BYU Study Abroad program, which enabled her to travel to Jerusalem and learn more about the land her Savior walked.

Kamauoha's experiences with the BYU Study Abroad program and as a pageant competitor inspired her to serve a mission for The Church of Jesus Christ of Latter-day Saints. She submitted the appropriate paperwork in 2000, and was called to the smallest mission in the world, the Salt Lake City Temple Square Mission. Reflecting on her mission, Kamauoha said, "I probably memorized the location of every bathroom, brick, and flower on the grounds, but every day was literally a new adventure. I met thousands of people from a variety of backgrounds (Buddhist, Baptist, Jew, Muslim, Amish, Anti-Mormon) and each one of them helped me really understand and internalize the gospel of Jesus Christ." Through her experiences, she gained a greater appreciation for the gospel and learned one of the greatest lessons—how to recognize and depend on the Spirit. After she returned home from her mission, she wanted to continue having these experiences, and realized that competing in the Miss Hawaii Pageant would give her that opportunity.

"Running in the Miss Hawaii pageant was not easy," said Kamauoha, "there were many phases of competition: talent, swimwear, evening gown, and interview." For Kamauoha, the interview was the hardest, as well as the most enjoyable. As part of

the interview, the judges asked questions about a contestant's service platform. Kamauoha's platform was women's empowerment through education. "Education empowers women with the ability to strengthen their families and society, yet two thirds of the world's one billion illiterate adults are women," remarked Kamauoha. The tremendous negative consequences of uneducated women have given Kamauoha the desire to encourage women to take an assertive role in their education and become better advocates for themselves and their families. "One must be firm in one's beliefs and not buckle when one's values are questioned," said Kamauoha. This portion of the competition has helped Kamauoha the most in her life as she has gained confidence in who she is and what she stands for.

Pageant competitions have also helped her become more involved in her community. Currently, Kamauoha is working with Laubach Literacy International and Hawaii Literacy, Inc. to establish more literacy programs for women in the state of Hawaii. She is also active in recruiting more participants and volunteers to this effort.

Although competing in pageants has been hard work, it has been well worth it. Kamauoha has received motivation and inspiration from pageant competitions to develop her natural talents and abilities. The pageants have also provided opportunities for her to give back to the community by serving and blessing those around her.

Count Your Blessings: Jeff Macievic

by Thomas Vidal

Raised in Southern California and born to a Guatemalan mother and Lithuanian father, Jeff Macievic's life has been as unique as his heritage. During his childhood he learned to speak both English and Spanish. Macievic and his siblings were raised by their Guatemalan grandmother who taught them Spanish as well as the value of hard work, an appreciation for family, and a love of learning. Macievic has tried to live his life by the values his grandmother taught and so far it has made a tremendous difference. Macievic is grateful for all his grandmother has taught him, especially Spanish—which Macievic never imagined would be so helpful to his future.

As a convert to The Church of Jesus Christ of Latter-day Saints at age 19, Macievic saw the gospel as a way to serve his fellow man. After being a member of the Church for only a month, he had the opportunity and privilege of baptizing his mother. Although they are the only members of the Church in their family, they hope that by living the gospel, their example will stand out to the others. Since the time of his baptism, Macievic has received numerous blessings, one of the greatest being his call to serve as a full-time missionary for the Church.

Macievic had prepared himself to go on his mission in less than a year after his baptism. After receiving special permission from the First Presidency of the Church, Macievic was able to enter the temple early and leave for his mission. Macievic received his call to serve in the Leon, Mexico Mission, where his ability to speak Spanish would be put to the test. Certain events on his mission changed his perspective on life and led to his decision to pursue a career in medicine. "I always knew I wanted to study medicine, but I wasn't sure which field to pursue." Macievic made a final decision while in

Mexico, when he and his companion worked as volunteers at the Red Cross. On one occasion, they were able to ride along in an ambulance on an emergency run. They had gone to help a man who was having diabetic complications. Because of the man's financial situation, not much could be done to help him and Macievic witnessed the man's death. This event led Macievic to pursue neuroendocrinology—the study of the nervous system and how it reacts to different illnesses. Macievic also decided that when he became a doctor, he would donate his time to those people in other countries who cannot afford medical treatment, especially those of Latin America.

After returning from his mission, Macievic received even more blessings. One occurred when he ran across, Meagan Goodwin, an old friend from grade school. They started dating and soon after were married in the Salt Lake Temple. They have been married now three years and have a beautiful one-year-old daughter named Madeline Nicolle. Because of the opportunities it has brought to his own life, Macievic hopes his daughter will also be bilingual and has taken it upon himself to speak to her only in Spanish.



Photo courtesy of Jeff Macievic

Another blessing came to Macievic in 1999, when he applied to Brigham Young University (BYU) and was accepted into the neuroscience program. Macievic finished school in 3 years, with no spring or summer breaks, and graduated in April 2002. Macievic expressed his gratitude for the Multicultural Student Services (MSS) office, "I would never have been able to afford to be a full-time student, husband, father, and a part-time volunteer at the Alta View Hospital (where he translates for Spanish-speaking patients) if it wasn't for the financial support I received from MSS." Macievic's final semester at BYU was a hectic one. Yet, between finishing his classes and interviewing with nine different medical schools, he pulled it off.

Since his graduation in April 2002, Macievic has continued to keep himself busy by preparing to attend Dartmouth Medical School, which he will begin this fall. Although his schooling at BYU has come to an end, Macievic's love of learning will continue as he makes his way through medical school. On his journey, he will continue to serve others and share with them the many blessings he has been given.

Strengthening Others through Service: Bob and Deanna Scabby

by Lata Sitake and Alejandra Labrum

“Wearing out the soles of my shoes in the service of my family, church, and fellow man, just as the Savior wants us to do,” is most important to Bob and Deanna Scabby. Throughout their lives, the Scabbys have strived to serve others through the things they have learned.

During his 1973-1975 mission for The Church of Jesus Christ of Latter-day Saints in New Mexico, Bob was counseled by his mission president to seek for an eternal companion. Bob found such a companion at Brigham Young University (BYU) in the Helaman Halls’ Cannon Center cafeteria. Because Bob seemed serious to Deanna, it was fun for her to tease and joke with him. She never thought these little acquaintances during lunch and dinner would lead to anything. Yet, on December 18, 1976, Bob and Deanna were married in the Mesa Arizona Temple.

During the next several years, Bob and Deanna worked side by side to accomplish their goals of finishing school and becoming parents. Within a few years, Deanna had their first child. Nine more would follow. Then in 1980, Bob received his bachelor’s degree in university studies—a broad, liberal degree which would prepare him for his life’s work—and Deanna’s role changed from physical education major to full-time mom and homemaker. Bob later attended graduate school at BYU’s Institute of Public Management for one year in the Master of Public Administration (MPA) program.

While attending BYU, the Scabbys experienced many activities which strengthened their testimonies and taught them values. In turn, the Scabbys strengthened family and friends. Bob and Deanna, both of whom are American Indian, joined various clubs and performance groups



Photo courtesy of Loren Tapaha

The Scabby family stands together on the steps of the Mesa Arizona Temple, representing two of the most important things in their lives—their family and their faith.

such as the Tribe of Many Feathers, BYU Intertribal, and Lamanite Generation (now Living Legends). These clubs granted opportunities to meet and make friends with other American Indians.

After graduate school, Bob took the counsel of his MPA advisor to go where he was “needed” and not where he “wanted.” As a result, he has enjoyed a satisfying professional life. He currently commutes from his home in Mesa to work as a Tribal Public Administrator near Scottsdale, Arizona within the Salt River Pima-Maricopa Indian Community. As part of his job, he served as Tribal Controller for 13 years and has since served as a troubleshooter in roles as Acting Finance Director, Acting Assistant Community Manager, Acting Social Services Director, Acting Housing Director, and Acting Learning Center Director. Currently, Bob also doubles as Self-Governance Coordinator helping the Salt River community protect its sovereignty while becoming more self reliant.

Deanna has been able to devote all her time to managing the home and teaching her children gospel principles and the importance of service. As parents, the Scabbys know that “learning and gaining an understanding of gospel doctrines and

principles provides a solid foundation for family life and sustained activity in the Church.” But learning these principles does not come immediately—it must be learned line upon line, precept upon precept. “This teaching effort on my part means I can give what I have learned to my children, which begins at birth and continues over the years, building a strong child,” Deanna commented.

The Scabbys have seen many opportunities to serve their community and Church. The testimony Bob received from his mission, “has been a catalyst to [his] post-mission activity in the Church.” He has influenced

many more people to join the Church and has encouraged them to remain active and reach for the blessings of the temple. For seven years, Bob had the great experience of serving as bishop of the Papago Ward, the oldest American Indian ward in North and South America. He now serves on the Mesa Maricopa North Stake High Council.

Like her husband, Deanna has enjoyed opportunities to serve outside the home. She has served on the tribal election board, The Boys and Girls Club advisory board, and the Saddle Back Communications (the tribal telephone company) board. Realizing the importance of Cub Scouts, Deanna volunteers her time as a den mother. She currently serves as Papago Ward Primary president.

Throughout their marriage, the Scabbys have been able to take what they have learned in Provo and share it with their family and community. The motto, Enter to Learn, Go Forth to Serve—found on a sign in front of BYU’s campus—has greatly impacted the Scabbys as they realize learning and serving go hand in hand. “Whether we learn gospel doctrine in church, or academics in school, we must be service oriented and willing to share as much as we can,” said Deanna.

Living Life Without Fear: Abdullah “Abe” Mills

by Isaura Arredondo

Abdullah Rakem Mills was born and raised in St. Louis, Missouri. His father was a strong member and activist of the Muslim faith and his mother was a member of a local non-denominational church in St. Louis. When Mills was eight years old, missionaries from The Church of Jesus Christ of Latter-day Saints knocked at his family's door. His mother asked them to return when her husband was home. When the missionaries returned to Mills' home, his father listened to their message but assured them that he would never be baptized into the Church. Despite his father's original reluctance, the family was soon baptized and a year later were sealed in the Washington D.C. Temple.

Experiences such as this have helped Mills look back at his life and be appreciative of people, like his parents, who've had no fear in following what they believe. A motto that Mills has lived by was given by Nelson Mandela in his 1994 inaugural speech: "As we are liberated from our own fear, our presence automatically liberates others." Mills has tried to emulate this in his own life by not putting any restrictions on the goals he's wanted to accomplish, thus setting an example for those around him.

After his sophomore year in high school, Mills' family moved from St. Louis to Boston, where he graduated from high school. From Boston, Mills decided he would attend Brigham Young University (BYU). His first year at BYU, Mills had the desire to play football for the university. In the past, people told him he didn't meet the physical requirements to play football. He surpassed those who had doubted him then, and decided he would do the same in his college career. Not fearing what others said, he tried out for the BYU team and played with them from 1990-1991.

As his freshman year came to a close, Mills returned to Boston and left to serve

a full-time mission for the Church. He received his mission call to serve in Houston, Texas and did so for two years, doing his best and setting no boundaries for himself or the work he was doing.

After his mission, Mills returned to BYU and decided he would pursue a degree in broadcast journalism. During this time, he also pursued other things he'd always wanted to do or interested him. Mills said, "I've always been ambitious. I've never limited myself to one thing. I'm always doing everything I can, anything that will make me happy." Mills went on to become a member of the BYU performing group Young Ambassadors in 1997 and in 2000. Mills was also a reporter for KBYU-TV, host of the Latter-day Saint teen news program *Center Street*, editor of the Multicultural Student Services (MSS) publication—*Eagle's Eye*, counselor for the MSS summer program SOAR (Summer of Academic Refinement), and also participated in various singing groups.

In 2000, Mills graduated with a bachelor's degree in broadcast journalism, but his time at BYU didn't end at graduation. Because of his BYU experiences, especially those working as a SOAR counselor and in the MSS office, Mills decided to apply for a job with BYU's School Relations recruiting multicultural students to the university. Mills was given the job and he was particularly excited about this because, "[He] wanted to somehow go out there and inform kids, especially those who are multicultural, about university life because many will be first generation college students from their families."

During Mills' time with the Office of School Relations, he set aside any fears or doubts he may have had with marriage and commitment in general and married his wife, Rachel. They were married on March 24, 2001, in the St. Louis, Missouri Temple. Almost a year after their marriage on January 7, 2002, Mills and his



Photo courtesy of Abe Mills

wife became proud parents of their first son, Jackson, who Mills said "motivates [him] to look at the positive things in every situation [he] comes upon."

Perhaps one of Mills' greatest accomplishments is being in the musical group *Jericho Road*, whose music is aimed to create a positive and upbeat message for youth. The group came about when a friend of Mills approached him about starting a singing group. Mills agreed and contacted a couple friends from previous groups he had been in. They got together and performed at various gigs.

The group entered a contest in the Wartburg County Fair in Tennessee—home of one of the band members. "We got together, performed a couple of country songs and took second place. First place went to a local who had been trying to take first for years!" Since then, the group has signed a contract with Deseret Book's Shadow Mountain Records, recorded and released a CD, and first toured Utah, Idaho, Arizona, Nevada, and California. A concert date is set in early fall for Disneyland.

Success has not come easy to Mills, but he believes, "There is always going to be someone who says you can't do this or that, but I've learned to get anywhere in life, you have to do what you want, and do it with no fear." Living without fear is what Mills has done, setting and reaching his goals, letting nothing get in his way.



Preserving the Records of Our Soul: *Keeping Our Personal and Family Histories*

by Maria Molina

“**M***i reinita*—My little queen—” were the words my grandpa would say to me every time I saw him. His bright smile and warm, welcoming hugs always made me feel special. He loved to sing, tell jokes, and laugh. He had a loving heart and charitable spirit. It wasn’t until two summers ago (2000), after my grandfather became very ill, that I decided to create an oral history of his life. Because he hadn’t kept a journal, and since I didn’t know how much longer he would live, I felt the need to make a record of him. As I began to ask him questions about his childhood and adolescence, I became

familiar with a part of my grandfather I never knew. His trials and triumphs became more real to me as I related his experiences to my own life. I was able to record two tapes of interviews with him before he passed away, which have become priceless family treasures as we listen to his voice and remember his sense of humor through his stories. Yet, today I still wish my grandfather had kept a journal so I could get to know him more personally by reading his own thoughts, feelings, and experiences.

What seems to be commonly-known information to us about our grandparents’ lives, will be unknown information to our

grandchildren if there is no record. Alex Haley, author of *Roots: The Saga of an American Family*, said, "In all of us there is a hunger, bone-marrow deep, to know our heritage—to know who we are and where we have come from. Without this enriching knowledge, there is a hollow yearning. No matter what our attainments in life, there is still a vacuum, an emptiness, and the most disquieting loneliness."¹ We must do our part and record our personal histories. If we do not, within a generation or two, the history of our lives will be lost to memory.

As we read our ancestors' journals, we come to know ourselves better and find personal identity. Have you ever wondered why you had certain talents, hobbies, and interests? A young athlete may wonder what games his grandfather played. A beginning cook may be curious to know his mother's and grandmother's recipes. Aspiring performers may want to know if their grandparents loved to sing or dance, and to what type of music.² As I recorded my grandfather singing, and listened to his strong, beautiful voice, it helped me understand where my love for music comes from. As we learn more about our family, we come to value the talent and strength which has been passed down through the generations.

We are the most qualified people to keep a history of our lives. It wouldn't be as authentic, or as effective, to rely on others to record our personal history. Dallin H. Oaks, an apostle for The Church of Jesus Christ of Latter-day Saints, said, "Our effort is not to compel everyone to do everything, but to encourage everyone to do something."³ That something could be journal writing. It's never too late to begin recording our own history. Just a few sentences every other day, or even once a week, will produce a

A Window into the Past: The American Family Immigration History Center

by Isaura Arredondo

"My first impressions of the new world will always remain etched in my memory," said ten-year old Edward Corsi, "particularly that hazy October morning when I first saw Ellis Island. The steamer, *Florida*, fourteen days out of Naples, filled to capacity with 1,600 natives of Italy, had weathered one of the worst storms in our captain's memory. Glad we were, both children and grown-ups, to leave the open sea and come at last through the narrows into the bay. "My mother, my father, my brother . . . and my two sisters . . . all of us together . . . clustered on the fore-deck for fear of separation and looked with wonder on this miraculous land of our dreams." ¹

The thoughts of Edward Corsi, as he arrived at Ellis Island in 1907, perhaps echo those of the approximately 22 million other individuals who arrived in America through the island between 1892 and 1924.² Located near New York Harbor, Ellis Island, once known as the Gateway to America, holds the history of approximately 100 million Americans—all descendants of immigrants who passed through Ellis Island's Registry Building. By 1932, laws limiting the number of immigrants who could enter the United States (U.S.), had brought the immigration process to a near stand still. Later that same year, the Immigration and Naturalization Service closed down all immigration processes at Ellis Island. From about 1932 to 1941, Ellis Island, instead of welcoming those entering the country, was used as a prison for immigrants being deported. By 1954, there was no longer a need for Ellis Island since those who wanted to be U.S. citizens were now required to apply in their own country. This led to the Island's closure that same year.³

Although it was closed, Ellis Island remained an important figure in U.S. history and in many American families. In 1965, Ellis Island was declared part of the Statue of Liberty Monument, and in 1982 a campaign was started to earn money for the restoration of the main building. In 1990, after eight years of restoration and "face-lifts," Ellis Island reopened its doors as the Ellis Island Immigration Museum.

The opening of the museum excited immigrants who entered the U.S. through Ellis Island and those whose family history lie within the walls of the restored buildings. Perhaps, a greater connection with their heritage was felt by these families on April 17, 2001, when the American Family Immigration History Center was added to the Ellis Island Immigration Museum. The building of the Center was made possible through the efforts of the Statue of Liberty/Ellis Island Foundation, the National Parks Service, and The Church of Jesus Christ of Latter-day Saints. This opened a window to the past for the approximately forty percent of the U.S. population whose roots can be traced through Ellis Island. The project started in 1993 as the immigration records of individuals who passed through the island between 1892 and 1924 were digitized. Approximately 12,000 Latter-day Saints volunteered 5.6 million hours transcribing photocopies and microfilms and gathering information for the Ellis Island genealogical database. Much of the information, taken from ship manifests, gave detailed information on passengers and crew members. Those who visit the Center are able to scan family photos, personal documents (such as birth certificates), and submit audio recordings to be stored in the Center's national family history archive. They are also able to obtain information from the database dealing with family history and global migration facts and maps.⁴

Just as the first immigrants discovered a new world while entering Ellis Island, their descendants can do the same with the opening of the American Family Immigration History Center. This unique project has opened a window into the past, giving millions of Americans the chance to discover their cultural heritage and find out about their ancestors. More information on the American Family Immigration Center can be found at www.ellislandrecords.org

NOTES

1. Veronica Lawlor, *I was Dreaming to Come to America: Memories from the Ellis Island Oral History Project* (New York: Penguin Books USA Inc., 1995), 8.
2. Church of Jesus Christ Helps Open Ellis Island Database, (<http://newsnet.byu.edu>).
3. Catherine Reef, *Ellis Island* (New York: Macmillan Publishing Company, 1991), 12-13.
4. Ellis Island Genealogy Databases, (<http://www.lds.org/media2/newsrelease/0,5637,666-17100.html>).



© by Intellectual Reserve. Used by permission.

Thousands of Latter-day Saints volunteered approximately 5.6 million hours to the Ellis Island project. The genealogical database allows users to access detailed information on more than 22 million passagers and crew members.

American Indian Genealogy

by Marissa Touchin-Roblin

The History Department at Brigham Young University offers family history and genealogy classes for all students. Students who are interested in learning more about their ancestors benefit from these classes as they develop techniques which aid in genealogical research. One course which is exclusively for American Indian students is History 406 taught by Professor Robert Westover. This three-credit-hour class focuses on family history for American Indians, and is offered during winter semester. Because the availability of genealogical information varies for each tribe, Westover works with his students on a one-on-one consultation basis. He said, "Because every tribe is different, I want to make sure the students' genealogy needs are met."

Genealogical information can be gathered from different sources. Family history data can be found in church, tribal enrollment, Indian census, local land, and court records. These sources provide a way for students to learn and gather information on marriages, deaths, English and Indian names, and the degree of Indian blood of their ancestors. Other detailed information on the number of livestock, houses, or the acres of cultivated land a family member owned can be found in many records such as allotment land and census records. Westover explained that every source differs on the amount or type of information it contains for various tribes. Some records, such as allotment land records, contain exclusive information for a particular tribal member's land ownership. Other sources, such as census records, contain information on names, ages, and relationship of family members. Westover, who is knowledgeable on where to obtain genealogical records for various tribes, teaches students how and where to start looking for their ancestral records. Because many sources can be used to gather family records, Westover's one-on-one consultation with each student helps them identify the best sources to search.

Information from various sources opens a door to new information for students as they start their family genealogy. Because there is an array of sources for genealogical records, professors—such as Westover—are able to direct students in the right direction in starting their own research. Enrolling in the genealogy class is beneficial for students as they are able to perfect their research techniques and learn more about genealogy. The techniques students develop in class benefit them as they go through the years continually working on their genealogy.

The Microforms and Genealogy Department at Brigham Young University

by Alejandra Labrum

Brigham Young University's (BYU) Microforms and Genealogy Department focuses on helping individuals research their family history. The department, which includes the Utah Valley Family History Library, is located on the second floor of BYU's Harold B. Lee Library and contains many resources to aid in genealogical research. The department acquires, catalogs, and preserves materials which would be most effective in aiding researchers in identifying their ancestors and in organizing personal and family histories.

The Microforms and Genealogy Department contains sources such as newspapers, periodical collections, ship passenger lists and indexes, maps, gazetteers, atlases, and census records from the United States and many other countries. Another important resource is a computerized system of genealogic information called FamilySearch. To simplify genealogical research, FamilySearch includes many computer files and programs such as Ancestral File, the International Genealogical Index, Social Security Death Index, and Military Index.

The Microforms and Genealogy Department has classes, tours, daily workshops, and volunteer consultants available to assist researchers. Classes cover such areas as Personal Ancestral File (PAF), ward consultant training, beginning/intermediate research, and basic computer skills.

The Genealogy and Microforms Department is open Monday through Saturday 8:00 a.m. to 9:45 p.m. and every second and fourth Sunday from 9:00 a.m. to 6:45 p.m. For more information call (801) 378-6200.

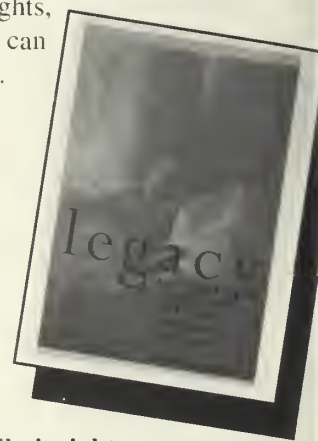
precious autobiography. There are many valuable experiences we can record in our journals which not only may influence the lives of our children, but also help us in our daily lives.

1. A journal helps us organize our thoughts and analyze life situations.

When we write our thoughts on paper, we can put our worries and concerns into organized ideas and analyze our problems more effectively. Writing in a journal is an effective and powerful means of self-expression and personal growth. A journal provides a way to express and explore our innermost thoughts, feelings, ideas, questions, and concerns. It can be a way for us to be honest with ourselves.

Legacy, by Linda Spence, is a step-by-step guide to writing personal history.

This book uses a series of thought-provoking questions about each phase of life. It helps journal writers remember feelings and record their most important events and relationships.



2. A journal is a place to record our daily insights.

We often believe we will never forget the feelings and thoughts we had the day we learned a profound lesson or had a life-changing experience. However, a few years from now, detailed information will be forgotten. We will wish we had recorded these experiences in our journal. The lessons we record may help us in the future or be used to teach our children. As we look back in our journals, we will remember the challenges and experiences we had growing up, and therefore, be better able to help and understand our children.

We are the most qualified people to keep a history of our lives. It wouldn't be as authentic, or as effective, to rely on others to record our personal history.

3. A journal can be a tool for self-evaluation.

If we write in our journals on those days we consider non-productive, we often will realize that lessons are learned every day.



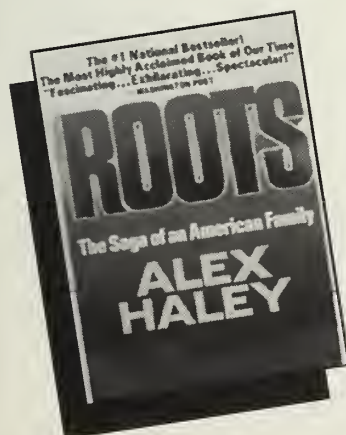
It is important to choose a journal that is comfortable and fits personal needs. Some people prefer to have bound books so pages can always be secure. Others prefer binders, so they can insert significant items from events in their lives, and some prefer to record their thoughts and experiences in a daily planner.

On the other hand, when we have a long and hectic day, our accomplishments may seem jumbled and unclear. When we write the details of our day, we'll realize our accomplishments. "We examine our lives as we come to know ourselves through our journals. . . . When [we] take [our] journal and go back a year, [we] will learn things about [ourselves we] didn't know at the time. In knowledge begins real freedom of the soul and the spirit, and a real chance to be all that we can be and all that we should be."⁴

Our personal journals should record the ways we face challenges and our true thoughts and feelings. The actual situations in which we learned a lesson may differ from those of our posterity. However, principles learned daily at work, school, and in our relationships will always be relevant. Stories found in old journals can be the inspiration and encouragement our children or grandchildren may need in order to face certain struggles in their own life.

Spencer W. Kimball, a prophet of The Church of Jesus Christ of Latter-day Saints, said, "I promise you that if you will keep your journals and records, they will indeed be a source of great inspiration to your families, your children, your grandchildren, and others, on through the generations. . . . As our posterity reads of our

Roots: The Saga of an American Family, written by African American author Alex Haley (1921-1992), portrays the importance of discovering family's lineage and history. It begins with the life of a child named Kunta Kinte, in an African village in 1750. It ends seven generations later with the funeral of a black professor in Arkansas whose children have grown up to be successful; one is a teacher, another a Navy architect, another an assistant director of the U.S. Information Agency, and the other an author. That author is Alex Haley.



Penniless to Priceless:

Finding the Missing Links in African American Genealogy

by Maria Molina

With the release of the Freedman Bank CD on February 26, 2001, a new link in African American history was formed. The Freedman Bank was a financial institution established March 3, 1865, with the purpose of helping free slaves set up a financial banking foundation. The bank secured money for African Americans while teaching them personal finance management skills. However, due to mismanagement and fraud, the bank was forced to close and the African American people were left penniless.

Yet, the records kept by the Freedman Bank have been preserved and offer priceless information in African American genealogy. Each bank customer was required to fill out an account application on which they recorded their biographical information—birthplace, residence, age, skin complexion, name of employer, occupation, family and marital information, remarks, and occasionally even signatures. This information is now available on CD and allows family members to further their genealogical work. An estimated 8 to 10 million African Americans living today have ancestors who deposited money in the Freedman Bank.¹

The Freedman Bank CD project was headed by Marie Taylor, an employee at the Family and Church History Department of The Church of Jesus Christ of Latter-day Saints, and Darius Gray, current president of Genesis—an organization of African American Latter-day Saints. Angela Walton Raji, an African American administrator at the University of Maryland, Baltimore County, has been researching her family history since the late 1970s. Raji explains how the CD has helped her bridge gaps of missing information in her genealogy: "The Freedman Bank CD contained information on a great, great uncle who had an account in the Memphis, Tennessee branch of the Freedman's Savings & Trust. This part of the family had been separated from another line in the family through the turmoil of the Civil War . . . his parents were both listed, the names of all of his siblings . . . I am particularly grateful for finding this document as it opened a door long considered closed."

Not only has the Freedman Bank CD helped African Americans find missing links in their family history, but it has also allowed them to connect to their roots. "It gives me a sense of identity; it enables me to know whose blood flows through my veins. It is important for me to know the history of my family and to tell my future generation from whence they've come," said Melvin J. Collier, an African American from Memphis, Tennessee, who started researching his family history in 1993. Michael Washington, an African American from Savannah, Georgia, has also used the Freedman Bank CD and explains, "It is very important to know who you are. In the quest for one's identity, family history helps the individual position himself as part of a group that has played a role in the building of a nation. . . . It remakes the sacred links that have been undone by slavery."

The Freedman Bank CD is a priceless resource for African American family history. The CD can be purchased for \$6.50 at Church Distribution Centers. For more information, call 1-800-537-5971 and ask for item #50120, or log on to www.familysearch.com.

NOTES

1. Freedman's Bank Records: Breakthrough in Black Family History Research, (<http://www.lds.org/media/newsrelease/extra/display/0,6025,665-1-136-4,00.html>).

Angel Island: The Ellis Island of the West

by Esther Barney

The United States of America has always appealed to those seeking a better life. Ellis Island became the gateway for millions of immigrants searching for the "American dream." Contrary to common beliefs, Ellis Island was not the only immigration station in the United States during the 1900's. "Most Americans know the story of Ellis Island, where immigrants crossing the Atlantic Ocean were processed. But the story of its West Coast counterpart, Angel Island, is little known."¹ Angel Island, located in the San Francisco Bay, became the gateway for over a hundred thousand immigrants between 1910 and 1940.

Opening on January 21, 1910, Angel Island processed immigrants from India, Russia, Japan, Korea, Africa, Europe, Australia, the Phillippines, and other countries located in the Pacific Rim of the world. Although Angel Island became the entryway for a number of different ethnic groups, it's greatest significance lies with the Chinese immigrants who passed through it's gates. For thirty years, Angel Island processed approximately 175,000 Chinese immigrants traveling to California—a place they referred to as *gam saan*, or Gold Mountain. Most immigrants from other countries were only detained for a few days, but the average detention time for Chinese immigrants ranged from two to three weeks to months, or even nearly two years.² The extensive detainments were largely the result of the Chinese Exclusion Act, which was passed in 1882.³

Once immigrants arrived at Angel Island, they were forced to undergo extensive medical examinations and interrogations in an effort to determine credibility. Interrogations were long and thorough as station officials asked detailed questions pertaining to their home, village, or family. A family member of the immigrant also underwent interrogation in order to confirm the immigrant's answers.⁴

As the Chinese immigrants anxiously awaited to discover their fate, they carved poetry on the walls of the detainment center. Their words of frustration, anxiety, fear, and depression etched on the walls later led to the restoration and preservation of Angel Island. In 1983, the barracks were officially opened to the public.

Today, the Angel Island Immigration Station Foundation (AIISF) continues to work to preserve the immigration station and raise awareness of its historical significance. "The Angel Island story challenges us all to understand our collective past, enabling us to turn a history of exclusion into a future of inclusion."⁵ If you know someone who was a part of Angel Island's history, or would like more information about Angel Island, visit www.aiisf.org.

NOTES

1. Angel Island Immigration Station Foundation, *Angel Island: America's Pacific Gateway*.
2. *Ibid*.
3. Angel Island Immigration Station Foundation, (www.aiisf.org).
4. See note 1 above.
5. *Ibid*.

Legado Latino

by Luken Grace

Legado Latino, the Hispanic chapter of the Utah Genealogical Association, is now in the planning stages for their 2002 conference. An annual event since 1998, the conference is usually well attended and includes classes taught by professional genealogists from the United States and several foreign countries. Legado Latino members have also offered to help The Church of Jesus Christ of Latter-day Saints establish the new Hispanic Family History Center in Provo, Utah. The Center, located at 226 North 800 West, is designed to help Latinos, particularly those with limited English skills, begin their family history research. "Most of the information on how to get started in genealogy is published only in English," explains Alfredo Velez, president of Legado Latino. "This has been a problem for those who only speak Spanish."¹ In addition to the new Hispanic Family History Center, the Harold B. Lee Library at Brigham Young University has also made their resources available to the Spanish-speaking community. The Library is currently providing family history classes in Spanish every second and fourth Sundays from 3:00-6:00 pm. The classes cover such things as how to get started, basic techniques, and FamilySearch. For more information call Celina Ashton, Legado Latino secretary, at (801) 224-0646.

NOTES

1. Alfredo Velez, telephone conversation with the author, 19 Feb 2002.

life's experiences, they too, will come to know and love us. And in that glorious day when our families are together in the eternities, we will already be acquainted."⁵

Even though many of us might have similar life experiences, there are no two people who feel, think, or learn the same way. By spending just a few minutes a week writing in our journals, we can make an immeasurable difference in our lives, as well as the lives of our children and grandchildren.

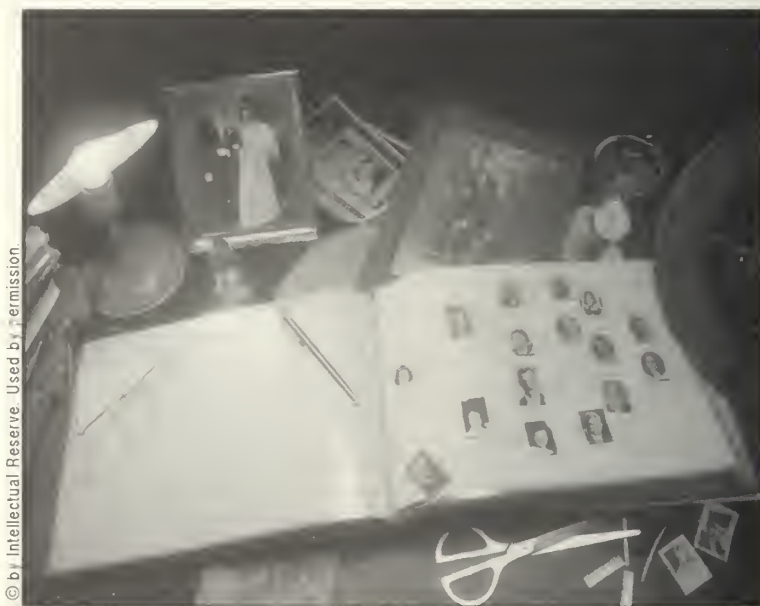
In addition to journal writing, we can also do family history work by collecting family pictures and creating scrapbooks. This can become a hobby which can be passed down to our children and grandchildren. Our posterity will love to see pictures and read stories of us when we were their age.

Creating an oral history of our family can be another aspect of genealogy we can focus on. When we visit our relatives, especially older members of our family, we can record their stories. It can also be effective to give our relatives a list of questions for them to respond to in their own handwriting. Oral histories are especially valuable to help us remember our relatives' voices and personalities.

A family reunion is another way we can obtain information about our families. At reunions, many memories can be shared through home videos, photos, and conversations. We can collect new information and add it to our family records. Reunions also provide a great opportunity to obtain oral histories of family members whom we don't see often.

A reunion is the perfect time to collect important dates like birthdays, anniversaries, death dates, significant religious dates, and any other information helpful in conducting genealogy. After compiling this information, we can create a family calendar to include dates of special occasions and significant events in our family members' lives.

We need to begin writing in our journals today. We should find a convenient time, place, and book in which to write in our



The importance of family history is continually being discovered by those who seek out the lives of their ancestors. They discover priceless information that increases understanding of and links them to those who have gone before.

*“ . . . As our posterity reads of our life’s experiences, they too, will come to know and love us. And in that glorious day when our families are together in the eternities, we will already be acquainted.”*⁶

journals. Journal entries don’t have to be very long or filled with sophisticated words. As we summarize our accomplishments, experiences, and trials, we will automatically begin recording the lessons we have learned. At the World Conference on Records, President Kimball, said, “There have been times when I have been so tired at the end of a day that the effort could hardly be managed, but I am so grateful that I have not let slip away from me and my posterity those things which needed to be recorded.”⁶

Media says 'wow' at Family History Library: A typical reaction

by John L. Hart

Church News Associate Editor

reprinted by permission

“Wow!” That’s a typical reaction of media representatives visiting from other countries as they learn of the vast scope of the Church’s Family History Library. “Their reaction is universally one of being overwhelmed,” said David Rencher, director of the Family History Library, who has been interviewed repeatedly by the media in the past few weeks.

Media representatives are overwhelmed, he explained, first “that we would make all this data available, free to the public. Second, that we have been collecting for so many years and have such a knowledge base here, and that we reach out to anyone to use it.” The scope of the library is broad: it has more than 2.2 million rolls of microfilm, 173,795 sets of microfiche—representing at least 700,000 individual fiche—and 288,000 books, 14,000 serials and 8,000 maps. The Field Services and Support Division adds to this collection by continually operating up to 250 cameras in nearly 50 countries, capturing some 70 to 75 million images a year.

“The first question they always ask me is ‘Why do you do all this?’” he said. “That’s one question that we love to address because it gives us the opportunity to tell about families, and the eternal nature of families.” He said that journalists also ask how people from other countries can have access to the materials collected by the library.

He responds that the Church has a network of 2,000 family history centers in the United States and another 1,700 in other lands, and these have access to each roll of microfilm in the library within a few weeks for just the modest price of shipping. About 30,000 volunteers around the world, both members and friends, serve as indexers in a massive, ongoing effort to further automate records. The collection increases monthly by an average of 4,100 rolls of film and 700 books. Seasoned journalists’ eyes widen, heads tilt slightly. They say: “Oh, really!” Representatives from national and international newspapers, television and magazines have zeroed in on the popular library to gather background material for use during the upcoming Winter Games. While about 10 teams visited the library during the second week in January, the big influx is expected at the end of the month when the majority of the 10,000 expected members of the press corps arrive.

Among those who have toured the library this month are the television daily and weekend Today Show, National Geographic Television, Der Stern magazine from Germany, British Columbia television, Focus Magazine of Germany, Morgen Abisen Jyllands Posten of Denmark, separate French- and German-speaking crews from

Through the experiences with my grandfather, I’ve learned there is great worth in recording our history and there is a unifying power in sharing life stories with family members. The best thing we can do to build our family history is keep our personal journals current. If journal writing is already a part of our lives, we must continue this habit. We have many valuable daily experiences that, if recorded, will become sacred records of our soul. Official documents may help us record dates and locations for our family histories, but personal histories describe who we really are. “A pedigree chart proves your ancestors were born. A family history proves that they lived and because of them you can live. A birth certificate proves that you were born. A personal history proves that you lived—you really lived.”⁷

NOTES

1. Alex Haley, *Reader’s Digest*, May 1977, 73-74.
2. Linda Spence, *Legacy: A Step-by-Step Guide to Writing Personal History* (Athens, Ohio: Ohio University Press, 1997), xiii.
3. Dallin H. Oaks, “Family History: In Wisdom and Order,” *Ensign*, June 1989, 6.
4. Olive Osmond, *Our Family Heritage, World Conference on Records: Preserving our Heritage* (1980), 5.
5. Spencer W. Kimball, “President Kimball Speaks out on Personal Journals,” *New Era*, December 1980, 26.
6. JoAnn Jolley, “News of the Church,” *Ensign*, October 1980, 72.
7. George Durrant, *The Importance of Personal and Family History, World Conference on Records: Preserving our Heritage* (1980), 16.

Switzerland, Spain’s La Pais magazine and L’Express magazine from France.

Added to these are the genealogical organizations that make their annual pilgrimage to the Family History Library. These January visits include the Texas Gulf Coast Genealogical Society, Palatines to America Genealogical Society, the Fiske Genealogical Group from Seattle, Wash., and the Salt Lake Institute of Genealogy, sponsored by the Utah Genealogical Association.

The international nature of the library will be interesting to viewers of the National Geographic’s Today Show, said Jessica Harrington, producer’s associate. She said the resources of the library work well with the show’s worldwide flavor and will be appealing to the many cultures who view the program because it offers something for everyone. “We get continuous media attention,” said Brother Rencher. “Family history as a subject, with the launch of FamilySearch on the Internet with its 9.5 million hits a day, has been a big story for a number of years, and was previously ever since [the book and television series] Roots.”

“The library has made significant preparation for the increased number of visitors,” he said. Parts of the library were remodeled last year. The number of computers was essentially doubled to a total of 160, with 40 on each floor. The computers have access to the Internet, to its Internet site www.FamilySearch.org, and the library’s intranet and the many digital resources of the library, which exceed 1.72 billion names available electronically. The library has records from more than 100 nations, territories, and possessions, representing almost 3 billion names. “We are now much better positioned to facilitate working within the library,” said Brother Rencher. Some of the physical barriers were removed and “things are more visual.” Patrons can see drinking fountains and restrooms, and its resources can be found more easily. “The film cabinets came clear out into the middle of the floor and obstructed the view of the book collection on some floors,” he said. “Now, it is more intuitive as to where they are trying to get to. The overall appearance is better.”

He said that the staff and volunteers were also trained to improve the service. “We wanted a refresher, first of all on customer service skills, focusing on getting customers what they wanted. Second, we addressed both security and safety training, and then had additional cultural training to fill the needs of the international audience,” he said. “We’ve had a very positive response. Our anecdotal evidence is that our staff has really reached out to help.” Brother Rencher said that current media interest may well be just a prologue to the tidal wave of media that will come in February during the Games. “We are really trying,” he said. “We have made a commitment to respond to the media 24 hours a day if necessary.”

Deseret News Archives, Saturday, January 19, 2002 Edition: All Section: Church NewsPage: Z03Length: 109 lines

E-mail: jhart@desnews.com

© 2001 Deseret News Publishing Co.

Building on Firm Foundations:

Photo courtesy of Dale Walther



A New Era of Temple Building

by Esther Barney

For members of The Church of Jesus Christ of Latter-day Saints, temples are, and always have been, an integral part of their religion. Not only are temples a symbol of their faith, but they also help in fulfilling the threefold mission of the Church—perfecting the Saints, redeeming the dead, and proclaiming the gospel. With the growth of technology and increasing acceptance of the Church, temples are being erected all across the globe at a rapid pace. Despite this fact, many Church members are unable to attend the temple on a regular basis due to the fact that temples are so distant from them that it takes months, sometimes even years, to prepare to visit one. As early as 1985, President Gordon B. Hinckley expressed a desire to bring temples closer to members of the Church. He explained, “The sacred and important work that goes on in temples must be accelerated, and for this to happen, it is necessary that the temples be taken closer to the people rather than having the people travel so far to the temples.”¹ But it would be another twelve years before the fulfillment of this promise would be seen in full force. It wasn’t until 1997 that the announcement to build smaller temples was made and the Church entered a new era of temple construction.

“There are many areas of the Church that are remote, where the membership is small and not likely to grow very much in the near future,” said President Hinckley in the October 1997 General Conference of the Church. “Are those who live in these places to be denied forever the blessings of temple ordinances? While visiting such an area a few months ago, we prayerfully pondered this question. The answer, we believe, came bright and clear. We will construct small temples in some of these areas . . . They would be built to temple standards, which are higher than meetinghouse standards.”² In addition, The smaller temples were to perform all the necessary ordinances offered in the larger temples.

As part of the dedicatory prayer of the Monticello, Utah, Temple, the first of the series of smaller temples, President Hinckley stated, “Since the beginning of Thy work in this dispensation, Thy people have been commanded to build temples. Even in seasons of great poverty, they have struggled to erect these sacred houses. Now, Thou hast made Thy will known and blessed us with the means to erect many more temples, smaller in size, but complete in their necessary appointments. These will be convenient to Thy faithful Saints and will meet the needs of Thy growing Church throughout the world.”³

Not only did this announcement make temples more convenient to the members, it revolutionized the temple building process—making it faster and easier to erect them. President Hinckley explained, “One of these small temples can be constructed for about the same cost it takes just to maintain a large temple for a single year. It can be constructed in a relatively short time, several months.”⁴ When possible, the temples are built near an existing stake center in order to utilize existing parking lots, which also decreases the cost.⁵

The small temples function just like the larger ones, with only a few modifications to the building. They are approximately half the capacity of the larger temples, but expansions could be made easily when needed.⁶ The baptistries of the temples are also located on the main floor, thus eliminating the need for a basement. Some of the smaller modifications also include the absence of a number of facilities. There are no eating facilities, and rather than a large laundry, smaller laundries are used merely for baptismal clothing.⁷

Although there are a few things missing from the actual building, all the essential items are still included. Temple patrons in the



Photo courtesy of Eagle's Eye archives

above: The Monticello, Utah Temple was the first in the new era of smaller temples. The angel Moroni statue on top of the temple was originally white fiberglass, but it was difficult to see on overcast days. The statue was replaced with one covered in 23 karat gold and is two feet taller than the original statue.

left: The Anchorage, Alaska Temple was announced on October 9, 1997. Although the main design of the temple is very similar to other small temples, various elements were added to make it truly Alaskan. Dedicated on December 9, 1999, it became the Church's 54th operating temple and serves 25,000 members of Alaska, and the Northwest and Yukon Territories of Canada.

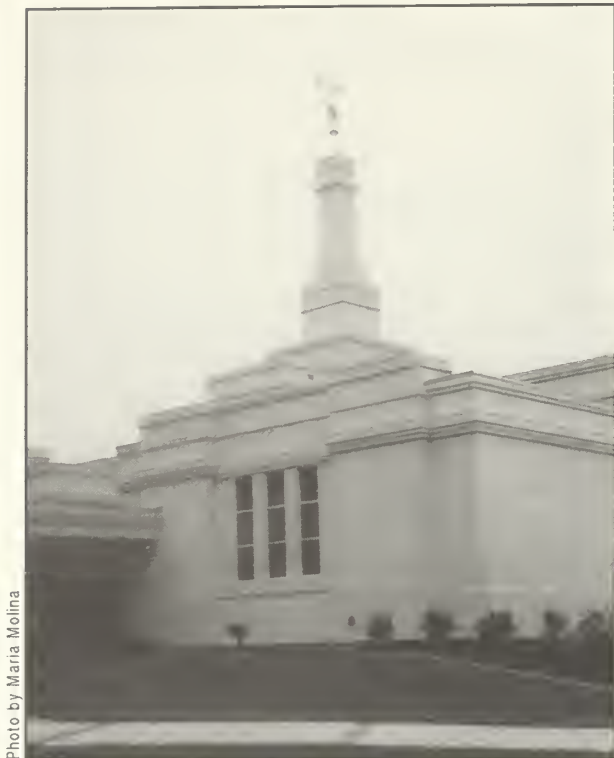


Photo by Maria Molina

above: On February 9, 1999, the First Presidency announced the construction of the Palmyra New York Temple, located in the city where the restoration of the Church began in 1820. Built near the Sacred Grove, the temple constantly reminds patrons of Joseph Smith's work in the restoration of the gospel.

below: The Winter Quarters, Nebraska Temple (located in Omaha) was dedicated on April 22, 2001. This smaller temple contains 18 stained glass windows, some of which depict early Mormon pioneer experiences at Winter Quarters. The temple also overlooks the Mormon Pioneer Cemetery, reminding temple patrons of the history of the area.



Photo courtesy of Kelly Averett

smaller temples can perform all the ordinances that are performed in the large temples, and sessions are even available in multiple languages.⁸ However, sessions in the smaller temples are only offered according to the needs of the members, determined by the temple president.⁹

Members who live in the temple district have a number of responsibilities concerning their small temple. In addition to determining the times the temple is open, they are also responsible for cleaning the building and maintaining the temple grounds. President Hinckley stated, "... the burden will not be heavy; in view of the blessings, it will be light indeed. There will be no paid employees: all of the work of operation will represent faith and devotion and dedication."¹⁰

The prototype for the new smaller temples is located in Monticello, Utah. President Hinckley explained, "We wanted to build one that we could get to, that we could observe. This is somewhat new ground we are treading, and we wanted to be able to examine it and see how things fit together. We knew of this part of the state, which is isolated and a long ways from a temple. These people had to travel all the way to Manti in the past, more than a four-hour drive each way, so we concluded to put one here in San Juan County." Dedicated on July 26, 1998, the Monticello Temple fulfilled Elder Brigham Young, Jr.'s prophecy in 1894. Elder Young, then a member of the Quorum of the Twelve Apostles, had told members of San Juan County "a temple will be built in this country."¹¹

To facilitate the smaller temples, designers created a special model of the Angel Moroni statue that would sit atop the temple spires. The first model was only six feet tall and was originally made of fiberglass. Because the statue seemed to disappear on overcast days, it was replaced with a new statue covered with 23 karat gold.¹² The Monticello Temple also contains the equipment to translate sessions into various languages, such as Navajo and Ute.¹³

Following the completion of the Monticello Temple, construction began on the Anchorage, Alaska, Temple. The Anchorage Temple is the smallest of the first 100 temples, and it is the northernmost temple in the world. Although the Anchorage Temple was to be the first small temple erected, the decision to build the first temple closer to the First Presidency proved to offer valuable information in designing the Anchorage Temple. In fact, nearly three hundred changes were made to the original plans of the Anchorage Temple before construction began. Some of the elements that were added included a canopy over the entrance and heated stairs to keep the walkways clear of snow and ice. In an attempt to incorporate local symbols on the temple, Doug Green, architect, included the Big Dipper and the North Star—symbols found on the Alaskan flag. Green also included stained glass windows that are reminiscent of water, and forget-me-nots—the official flower of Alaska. The Anchorage, Alaska, temple was dedicated January 9, 1999, with more than six thousand members in attendance.¹⁴

The Colonia Juárez, Chihuahua, Mexico Temple was the first of the smaller temples to be completed outside the United States. The temple rests on a site of over two acres of land which was donated by local church member sister Nellie Romney and her children. Generous offerings of time, goods, and services were also donated as work on the temple progressed. By the time it was finished, members had donated approximately eighty-two thousand hours of work. The statue of the angel Moroni which sits atop the spire is an example of the work dedicated to the temple. It was erected by local members with the use of rope and lots of man power. The temple was dedicated on March 6,

1999 with nearly five-thousand saints in attendance. During the dedicatory services, Elder Boyd K. Packer spoke not only of the faith and dedication of the members, but also of the sacrifices of early settlers in the area. He stated, “This temple is the result of the work of those who went before, and while it is a fulfillment and a fruition, it is also certainly a great beginning in this beautiful valley where the Saints have been so faithful . . . They have undergone sacrifice for generations, and now the Lord has blessed them with a House of the Lord.”¹⁵

During a visit to Fiji in October 1997, President Hinckley asked members of the congregation to raise their hand if they desired a temple in the area. With great enthusiasm, every hand shot into the air. When the Suva, Fiji Temple was officially announced during the April 1998 General Conference, the enthusiasm heightened. As construction for the temple began, workers discovered several underground bunkers that had been used during World War II for the defense of Suva. Elder Quentin L. Cook of the Seventy saw the opportunity for an object lesson and declared, “Where once stood structures erected to resist [invasion] will now stand a fortress of faith, a House of the Lord . . . where the blessings of eternity can be given to the faithful.” Shortly before the temple open house and dedication, political strife filled the island. As a result, only one dedicatory service was held rather than the usual four. Following the service, President Hinckley remarked, “There was a great outpouring of the Spirit, matched by the feeling of good fellowship of those in attendance.”¹⁶ Many are confident that this good fellowship among the Church members far outweighs the political and ethnic divisions in their land.¹⁷

With the commencement of the new era of smaller temples, the work continues at a magnificent pace, bringing temples closer to thousands of Church members across the globe. More members are now able to participate in the ordinances of the temple on a regular basis, showing their faith in the gospel and serving to fulfill more completely the mission of the Church. Today, there are over forty smaller temples in operation with another eleven announced or under construction.¹⁸ As President Hinckley proclaimed, “We are determined, brethren, to take the temples to the people and afford them every opportunity for the very precious blessings that come of temple worship.”¹⁹

NOTES

1. Gordon B. Hinckley, “Rejoice in This Great Era of Temple Building,” *Ensign*, November 1985, 54.
2. Gordon B. Hinckley, “Some Thoughts on Temples, Retention of Converts, and Missionary Service,” *Ensign*, November 1997, 49.
3. “News of the Church,” *Ensign*, October 1998, 74.
4. See note 2 above.
5. LaRene Porter Gaunt, “Taking Temples to the People,” *Ensign*, March 2000, 12.
6. See note 2 above.
7. *Ibid.*
8. See note 5 above.
9. See note 2 above.
10. *Ibid.*
11. Chad S. Hawkins, *The First 100 Temples* (Salt Lake City: Deseret Book Company, 2001), 146-148.
12. *Ibid.*
13. The Church of Jesus Christ of Latter day Saints, (<http://www.lds.org/media/newsrelease/extra/display/0,6025,1650-1-374-3,00.html>).
14. Hawkins, *The First 100 Temples*, 149-151.
15. *Ibid.*, 152-153.
16. *Ibid.*, 244-245.
17. *Ibid.*
18. The Church of Jesus Christ of Latter day Saints, (www.lds.org/media/templelist).
19. See note 2 above.



Photo courtesy of the Arredondo family

above: Construction on the Ciudad Juárez Mexico Temple began on January 9, 1999 following the ground-breaking ceremonies. The temple was dedicated on February 26-27, 2000 by President Gordon B. Hinckley. The temple is located on the border of Mexico and Texas, less than thirty miles from El Paso. From the beginning of the building process, the temple was seen as a catalyst for bringing together two nations and two cultures.



*“According to the language
of every people:”*

Church Translation from 1820 to 2002

by Gabriel González

*L*atter-day Saint filmmaker Richard Dutcher is hard at work on a movie about the life of Joseph Smith. Renowned professor of American history Richard Bushman was enlisted to serve as the film's historical advisor. Besides being a former member of Brigham Young University's faculty, Bushman's claim to fame sits on several bookstore shelves in the form of six books with his name across the front cover.² Hopefully, Dutcher and Bushman won't forget to show that before Joseph Smith presided over The Church of Jesus Christ of Latter-day Saints, he was a translator. The Church's most valued volume of Scripture, The Book of Mormon: Another Testament of Jesus Christ, is Joseph Smith's translation of an ancient record into nineteenth-century English. His translation, in turn, has been translated into over 100 languages, some as close to home as Navajo, others as far away as Tagalog.

Joseph Smith was the Church's first translator but not the last. Even when he was still alive, the Church saw the need to have its message relayed in other languages. In 1831, the first interpreter was used to help missionaries communicate with the Delaware Indians.³ Twenty years later, *The Book of Mormon* was published for the first time in a language other than English when the Danish issue hit the streets.⁴ By 1853 the First Presidency, the Church's highest governing body, had a clear vision that the work of translation had only begun with Joseph Smith. They issued a mandate to "[t]ranslate the Book of Mormon into every language and dialect under heaven . . . until no nation, kingdom, tribe, or family, shall be destitute of the offer of the word of God on the earth."⁵ Years earlier, Joseph Smith had stated that he would love to see *The Book of Mormon* translated and "printed in all the different languages of the earth."⁶ What had originally been the first President of the Church's wish, 22 years later became a directive from the First Presidency that holds to this day.

Joseph Smith's translation tools had been simple: two stones known as Urim and Thumim and a pre-Columbian breastplate. These were of heavenly origin and were necessary because no one on earth spoke or read the original language of *The Book of Mormon*. As the book went from English into other languages, there was no longer a need for divine translation tools, but the need for heavenly guidance was still present.

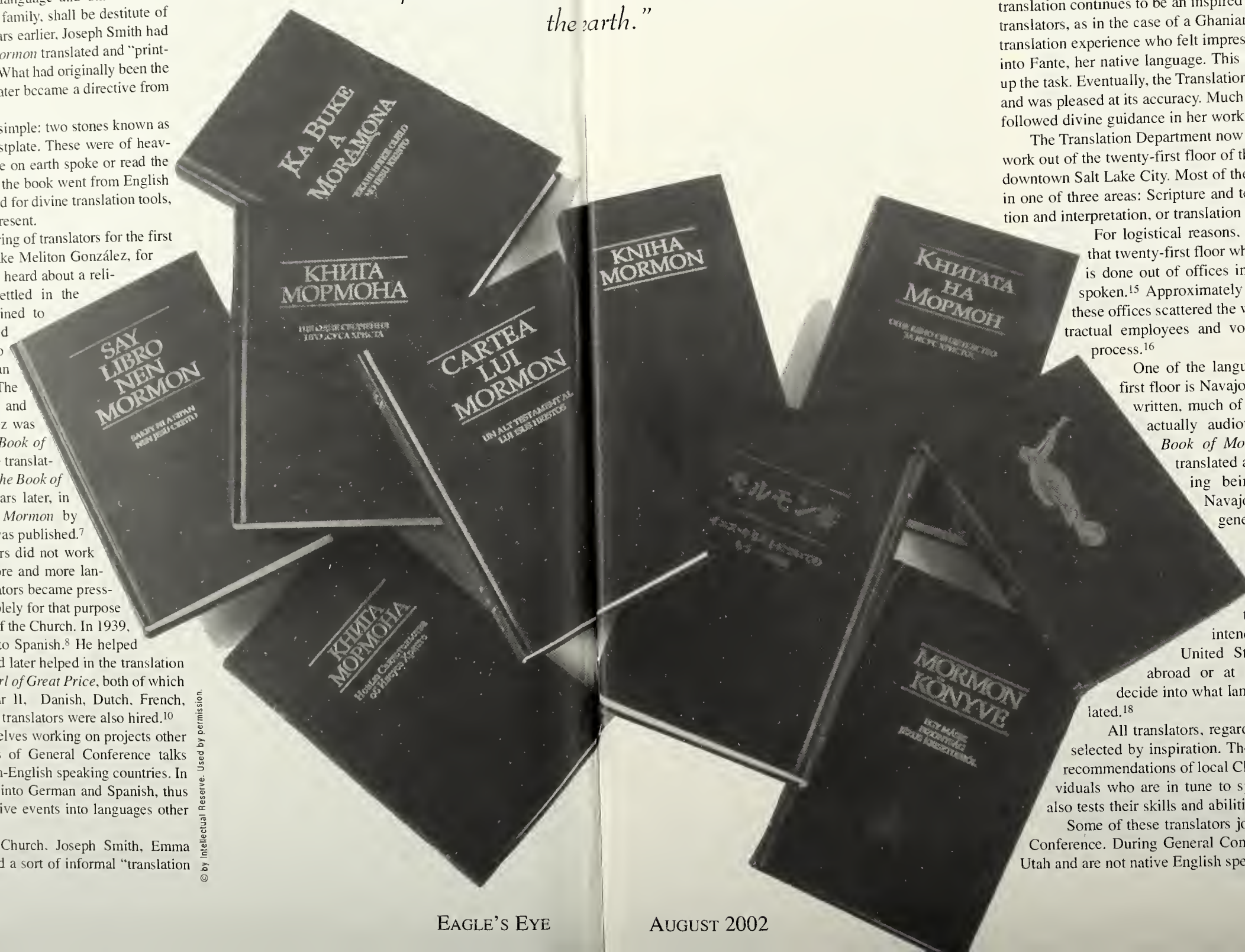
The Lord's hand was evident in the preparing of translators for the first non-English versions of modern Scripture. Take Meliton González, for example, who was born in Spain on 1843. He heard about a religious group led by a prophet who had settled in the American Rocky Mountains. Naturally inclined to explore religious matters, the tale sparked González's interest, so he decided to travel to Utah. In Salt Lake City, he met a Frenchman who taught at Brigham Young Academy. The professor introduced González to the Gospel and to President Brigham Young. Later, González was assigned to help with the translation of *The Book of Mormon*. Alongside Daniel Webster Jones, he translated and helped publish some selections from *The Book of Mormon* into his native Spanish. Eleven years later, in 1886, a full translation of *The Book of Mormon* by González and a man named James Stewart was published.⁷

Like Joseph Smith, these first translators did not work full time. As the Church began crossing more and more language frontiers, the need for full-time translators became pressing. One of the first translators to be hired solely for that purpose was Eduardo Balderas, a Mexican member of the Church. In 1939, he was hired to translate for the Church into Spanish.⁸ He helped revise *The Book of Mormon's* translation and later helped in the translation of *The Doctrine and Covenants* and *The Pearl of Great Price*, both of which were published in 1948.⁹ After World War II, Danish, Dutch, French, German, Norwegian, Samoan, and Swedish translators were also hired.¹⁰

In no time, the translators found themselves working on projects other than translating the Scriptures. Fragments of General Conference talks began to be translated for distribution in non-English speaking countries. In 1962, General Conference was interpreted into German and Spanish, thus beginning a long tradition of interpreting live events into languages other than English.¹¹

Previous to the organization of the Church, Joseph Smith, Emma Smith, and Oliver Cowdery had constituted a sort of informal "translation

The First Presidency . . . issued a mandate to "[t]ranslate the Book of Mormon into every language and dialect under heaven" Years earlier, Joseph Smith had stated that he would love to see *The Book of Mormon* translated and "printed in all the different languages of the earth."



© by Intellectual Reserve. Used by permission.

department." The translation process was handled by the three of them: Joseph dictated while Emma or Oliver wrote. By 1946, however, the linguistic needs of the Church were such that an official Translation Department was organized. It was done away with in 1960, and translation duties were given to European mission presidents. By 1965, a Translation Services Department came into existence, under the direction of J. Thomas Fyans, who had recently returned from presiding over a mission in Uruguay. The Translation Services Department was only for Spanish, but the following year, other languages began to be added.¹²

Despite the creation of institutionalized translation programs, Church translation continues to be an inspired labor. The Lord continues to lead the translators, as in the case of a Ghanaian school teacher with no professional translation experience who felt impressed to translate *The Book of Mormon* into Fante, her native language. This she did even before the Church took up the task. Eventually, the Translation Department looked at her translation and was pleased at its accuracy. Much like Joseph Smith before her, she had followed divine guidance in her work.¹³

The Translation Department now has over 50 full-time employees who work out of the twenty-first floor of the Church Administration Building in downtown Salt Lake City. Most of these employees are linguists who work in one of three areas: Scripture and temple translation, curriculum translation and interpretation, or translation support services.¹⁴

For logistical reasons, Spanish translators also work out of that twenty-first floor while translation into all other languages is done out of offices in the countries where the language is spoken.¹⁵ Approximately 90 full-time translators work out of these offices scattered the world over. Some additional 2200 contractual employees and volunteers also help in the translation process.¹⁶

One of the languages not translated from the twenty-first floor is Navajo. Because Navajo is more spoken than written, much of the translations done into Navajo are actually audiovisual projects. *Selections from the Book of Mormon*, for example, have both been translated and recorded into Navajo—the recording being more popular. Translation into Navajo is mostly for the benefit of the older generation.¹⁷

Navajo is not the only language translated into for the benefit of non-English-speaking peoples inside the United States. This is the case of translations into Hmong, which are intended for immigrants converted in the United States. Whether for Church members abroad or at home, presiding priesthood councils decide into what languages Church materials will be translated.¹⁸

All translators, regardless of their language, are guided and selected by inspiration. The Translation Department relies on the recommendations of local Church leaders who suggest worthy individuals who are in tune to spiritual promptings.¹⁹ The Department also tests their skills and abilities to ensure linguistic quality.

Some of these translators join forces with interpreters for General Conference. During General Conference, Church members who live in Utah and are not native English speakers are selected to help take the mes-



sages into other languages. General Conference interpreting is done out of the Tabernacle's basement under Temple Square. In the future, interpreters may move into facilities being prepared in the Conference Center. According to *LDS Church News*, last April's General Conference was "sent over satellite in 23 languages to live audiences and over the Internet in 34 languages."²⁰

Besides General Conference, interpreters are needed for a number of different events, including regional conferences, training seminars, devotional fireside talks, and temple dedications. The Nauvoo Temple dedication, for example, was a ground-breaking event for several reasons. One of the reasons was the use of a new satellite for Asia and the South Pacific, permitting the largest broadcast in Church history.²¹

Interpretation and translation have been an essential part of the Church rolling forth and filling the whole earth with its message from the beginning up to now. Currently, *The Book of Mormon* has been translated into 102 languages, Neomelanesian of Papua New Guinea being the most recent. "[Translation] is not something that the Church has ever let go of," reflected Jeffrey Bateson, Director of Finance and Translation Support. "When you think of the commandment to take the Word to all nations, kindreds, tongues and people, you are going to be working in all languages. We're just happy to be a part of that."²²

The work of translation and interpretation becomes increasingly crucial as the Church expands and English-speaking Church members become a minority. This implies that the Scriptures as well as other Church materials will be translated into more languages and that the need for bilingual Church members will prove even more evident. Through the Translation Department, the Church will continue to do what Joseph Smith once started: translating into modern languages the timeless principles of the Gospel. And that, whether done by one or done by 2500, is no small task.



Since 1962, the Church has relied on interpreters (**left**) to transmit the messages of General Conference speakers into languages other than English. In the past, the interpretation could be heard in the Tabernacle (**above left**) or via satellite transmission. Today it can be heard in the Conference Center, via satellite transmission, or through the internet.

Interpretation and translation have been an essential part of the Church rolling forth and filling the whole earth with its message from the beginning . . .

top: Teresa Lachaga, one of the Spanish translators who work in Salt Lake City, consults a dictionary that is part of a library filled with reference materials especially useful for gospel-oriented translation.

middle: Jeffrey Bateson, Director of Finance and Translation Support, visits with linguist Uinise Angilau at the Church Office Building. Angilau's area of expertise allows her to take hand-written, non-roman-scripted text and use English keyboards for typing the scripts into digital files.

bottom: Following Joseph Smith's legacy, translators work under inspiration to take the Scriptures to people who speak and read many different languages, as is the case of the translator in this 1975 photograph. The copy of the Book of Mormon on her desk is in Thai.

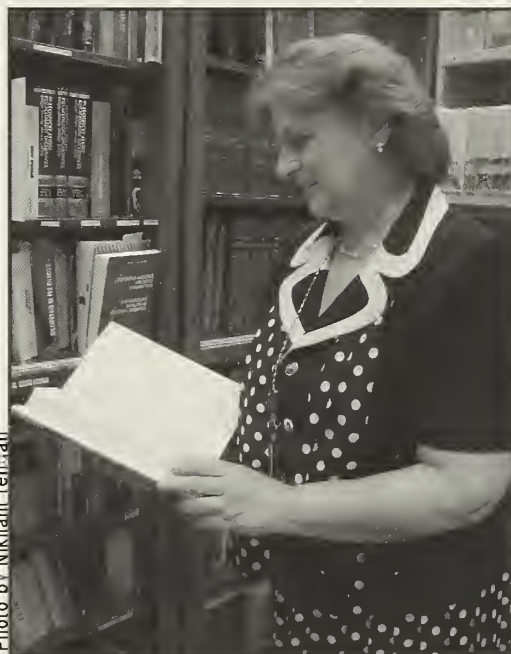


Photo by Nikilani Tenjian

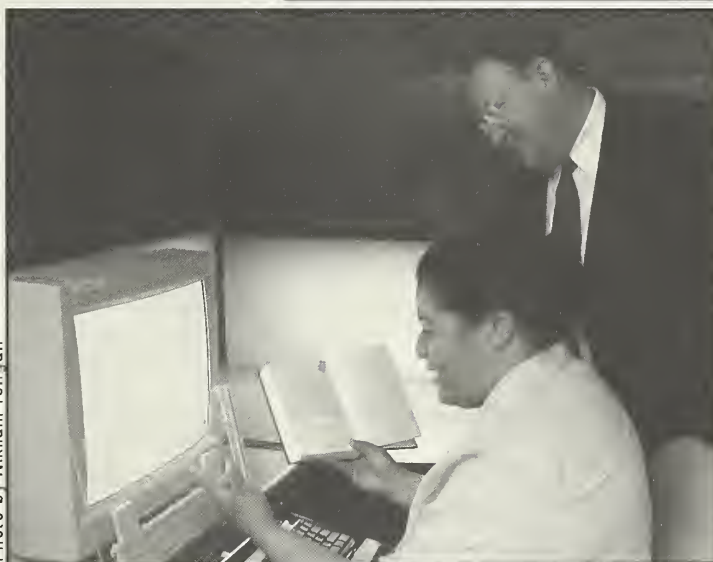


Photo by Nikilani Tenjian



© by Intellectual Reserve. Used by permission.

NOTES

1. *The Holy Bible*, King James Version, Esther 1:22
2. Zion Films, (<http://www.zionfilms.com/prophet.html>).
3. The Official Internet Site of The Church of Jesus Christ of Latter-day Saints, (<http://www.lds.org/media2/newsrelease/0,5637,666-1-5612,00.html>).
4. *Ibid.*
5. *Ibid.*
6. Joseph Smith, *Teachings of the Prophet Joseph Smith*, sel. by Joseph Fielding Smith (Salt Lake City: Deseret Book, 1976), 176.
7. Eduardo Balderas, "How the Scriptures Came to Be Translated into Spanish," *Ensign*, September 1972, 28-29.
8. Justus Ernst, "Every Man in His Own Language," *Ensign*, July 1974, 23.
9. Balderas, "Scriptures Came to Be Translated," 29.
10. Ernst, "Every Man," 23.
11. See note 2 above.
12. Ernst, "Every Man," 23-24.
13. Sandra Williams, "In His Own Language," *Tambuli*, August 1988, 25-26.
14. Jeffrey Bateson, interview by author, tape recording, Salt Lake City, Utah, 2 July 2002.
15. *Ibid.*
16. *Ibid.*
17. S. Scott Lloyd, "Translation Essential in Savior's Commission," *LDS Church News*, week ending March 31, 2001, p. 7.
18. See note 13 above.
19. See note 16 above.
20. "Conference Messages in 49 Languages," *LDS Church News*, week ending March 31, 2001, p. 11.
21. See note 13 above.
22. *Ibid.*

Getting Better and Better!

The Native American Studies Minor at BYU



by Marissa Touchin-Roblin and Lata Sitake

During the mid-1970s, the growth of interest in the American Indian people became apparent as efforts were made by The Church of Jesus Christ of Latter-day Saints to educate American Indian populations. Due to the increasing interest in educating American Indians at Brigham Young University (BYU), the American Indian enrollment peaked to 600 students from 77 different tribes representing 38 states. BYU had the largest group of Indian students at any university.¹ Because of this increasing enrollment of Indian students, BYU created the Native American Studies (NAS) program in the early 1970s. Leading the program in 1973 was Dr. John R. Maestas, Dr. V. Con Osborne, and Dr. Fred R. Gowans of the Department of Indian Education at BYU. Osborn and Maestas served as Department Chairmen while Gowans became the Native American Studies Coordinator (a position he held until winter semester 2001).²

The newly spawned NAS program's goal was to offer academic support for American Indians by teaching

them how to balance their tribal heritage with the dominant white culture. Gowans said, "Many Indian and non-Indian students graduating from Brigham Young University in studies such as education, sociology, business, and political science will be brought in contact with the American Indian people because of the nature of their occupations. The Native American Studies minor is designed to augment and supplement students of various disciplines so that they may become more culturally aware of the heritage of the American Indians, thus promoting better understanding and cooperation."³ That same goal exists today among faculty committed to refine and improve the minor into the twenty-first century.

Today, faculty members at BYU are ameliorating the NAS minor to not only fit into a variety of majors on campus, but to inform students of up-to-date American Indian issues since the early 1900s. Although many changes have taken place since its inception, the original aims of the minor continue to be implemented. Professor Jay Buckley, NAS Coordinator and Assist-



Photo by Nikilani Tengan

Professor Jay Buckley teaches History 220, *U.S. to 1877*, during spring term to students in a variety of majors.

ant professor of history, said, "Students will see that it's not just some old program from the past, but it is dynamic, exciting, and moving forth. Maybe some of the students that participate in the minor will be involved in formulating viable solutions to today's challenges. Students will shape communities by breaking down cultural barriers to help make the world a better place." Buckley hopes the changes in the program will draw more people to the minor.

Because the NAS program had not been revised since its establishment thirty years ago, the History Department asked Buckley to revise and improve the program. Buckley talked with teachers and students throughout campus to gain various insights on implementing new ideas to the program. One recommendation he fully supported was the importance of teaching twentieth century American Indian history. History of American Indians was taught up to the turn of the century, with little or no discussion of contemporary Indian issues. By incorporating new classes, such as History 387, *North American Indian History Since 1900*, it will bring students updated information on American Indian issues.

Buckley also reviewed and identified all courses on campus fitting into the minor to create a program that is not just a restricted discipline, but is appealing across a number of disciplines university wide. The NAS minor fits into a number of majors—besides history—because of added courses in anthropology, English, humanities, linguistics, and sociology. Amber Kidd, from Lilburn, Georgia, majoring in socio-cultural anthropology, said, "Dr. Buckley has done an amazing job in attempting to offer the students a wider variety of class subjects. I wish I [could] start over so I can take advantage of new materials."

Other changes in the program include increasing the minor's required credit hours from 22 to 24 credit hours, combining History 362 and 363 into History 360, adding History 386, 387, and 388, changing NAS 101 to a 200-level course worth 3 credit hours, and deleting History 357 and 490 from the program.

Buckley also wants to provide an environment where students can convey and discuss their thoughts and feelings within a comfortable environment—an environment protecting and projecting American Indian rights and issues that normally go undiscussed. Buckley added, "I want the classes to be a place where students feel comfortable. There will be sensitive issues and topics—close to the emotional surface—that will be discussed." Buckley hopes to create an environment where American Indian students will be willing to share their opinions and experiences. He wants non-native and Native Indian students to work together to tackle important contemporary issues by reverting back to history to study how such issues in the past were resolved.

The new minor also has many ramifications for service learning opportunities. Students graduating with a NAS degree who reach out to Indian reservations and communities will learn how to interact with them and gain an appreciation for their

culture. Sterling Fluharty, a graduate student at Oklahoma University who minored in NAS at BYU, said benefits for participating in the program include educating "students about cultural differences, dispelling stereotypes, promoting tribal and Indian identities, and assisting American Indian students to return to their people prepared to really help."

Knowledge gained from participating in the NAS program is beneficial for all students—especially for those who are pursuing jobs with American Indians. "Part of my responsibilities working for the Federal Emergency Management Agency is providing assistance to tribal entities in cases of disaster or emergency. The knowledge I have gained through the NAS minor has been a wonderful base on which to build," said Kidd. For students who are anticipating employment with the American Indian people, this minor will help them achieve a better cultural understanding. For students who are just interested in diversity issues or multiculturalism, the NAS courses will broaden their perspective. Perhaps most importantly—especially for those individuals working with students, government, or other public functions—obtaining a NAS minor will help them treat American Indian people with the respect and rights they deserve.

Photo by Nikilani Tengan



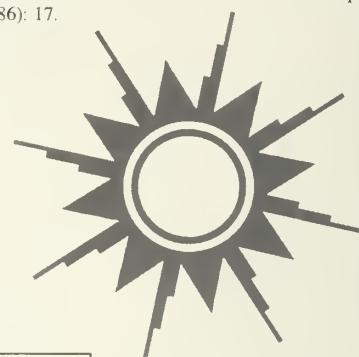
Professor Robert Westover listens attentively to a student in History 490, Historical Research and Writing. Westover offers one-on-one consultation with each of his students assisting in their academic success at Brigham Young University.

Although the enrollment of American Indian students is a far cry from the enrollment figures of the 1970s, students from all ethnicities at BYU can come together to learn about the original inhabitants of the Americas. With the support and help of faculty members from the History Department, windows of opportunity will open to students. As the excitement and enthusiasm for the revised program is underway, the NAS minor is blossoming into a program that is sure to stay. Buckley said, "I am not the program. The program will continue to exist even if I'm not here.

I just want it to be as good as it can be." Through the interest and support of BYU students, the NAS program will improve and continue to grow.

NOTES

1. Janice White Clemmer, "Native American Studies: A Utah Perspective," *Wicazo Sa Review* 2 (1986): 17.
2. *Ibid.*, 17-18.
3. *Ibid.*, 19-20.



Native American Studies Minor Current Courses

Course	Credit Hours	Semesters Available	Teacher	Course Title
Native American Studies Core Classes: Five Courses Required (15 Credit Hours)				
Hist 207	3	F	Heperi	Introduction to Native America
Eng 358R	3	F	Lundquist	Native American Literature
Three of the Four History Courses Below:				
Hist 208	3	W (odd)	Westover	Introduction to Native American Education
Hist 386	3	F	Buckley	North American Indian History to 1900
Hist 387	3	W	Buckley	*North American Indian History Since 1900
Hist 388	3	W (odd)	Pulsipher	*Indians in Colonial America
Native American Studies List of Elective Classes: (9 Credit Hours)				
Anthr 317	3	F (odd)	Forsyth	Native Peoples of North America
Anthr 350	3	W	Forsyth	Archaeological Cultures of North America
Anthr 530	3	F (odd)	Janetski	Great Basin Archaeology
Anthr 535	3	F (even)	Janetski	Southwest Seminar
Eng 358R	3			Ethnic, Regional, and Other Literature in English
Native Sections/Courses Only for all English 358R				
Eng 358R	3	annual	Lundquist	Native American Sacred Texts and Modern Novels
Eng 358R	3	repeating	Lundquist	Native American Auto-ethnography
Eng 358R	3	repeating	Lundquist	Contemporary Native American Literature
Eng 358R	3	repeating	Lundquist	Native American Sacred Texts
Hist 360	3	F	Buckley	American West to 1900
Hist 361	3	W (even)	Cannon	American West Since 1900
Hist 362	3	W	Buckley	Race, Class, and Gender in the American West
Hist 363	3	W (even)	Ryskamp	Borderlands: Spanish Frontier in North America
Hist 389	3	W (even)	Whittaker	Federal Indian Policy
Hist 405	3	F (even)	Westover	U.S.-Native American Family History Research
Hist 485	3	by petition only		**Junior Tutorial in History (Native American Topics)
Hist 495R	1-3			Special Topics-Directed Readings
Hum 425R	3	W	Christenson	Native American Influences in Western Culture
Linguistics: AMILG 102R	4		Preston	American Indian Languages-Navajo
Linguistics		by petition only	Elzinga	**American Indian Languages-Shoshone
Soc 113	3	F	Ward, England	Multicultural America
Soc 323	3	F	Ward, Chamberlain	Racial and Minority Group Relations
Soc 390R	3	by petition only	Ward, Jacobson	**Special Topics in Contemporary Sociology
Rel C 269	1	F	Westover	Native American Family History



B R I G H A M
Y O U N G
U N I V E R S I T Y

EAGLE'S EYE
1320 WSC
Provo, UT 84602

HBLL EXCHANGE SECTION
6212 HBLL
PROVO, UT 84602



EAGLE'S EYE

Volume XXXIII, Number 3

Dec-2002

Inside

Discovering BYU

18

The Guardians of
the Grand Canyon

24

Iosepa:
The Desert Rose

28

